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INFALLIBILITY OF THE CHURCH.—No. II.

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WE reviewed, in our last number, the doctrines of the New York *Churchman* 1. on the subject of infallibility in general, and 2. in regard to the pretended infallibility of the reformed churches. It remains for us to examine the application which he makes of his views to the Roman Catholic church. This latter part of the question is still more important than the first, and will not, it is hoped, be less satisfactorily settled on our side. It will complete what we have to say in answer to the *Churchman*, on the great question of church-infallibility. He opens the discussion under this new aspect, in the following manner:

"The Church of Rome also claims to be infallible: not infallible in the faith, but simply infallible: not infallible in virtue of her adhesion to the fundamentals of faith, but so infallible that she may make a doctrine to be fundamental which before was not fundamental; not infallible on condition of her following the Holy Spirit, but necessarily and absolutely infallible, so that say or do what she may, what she says is the truth of God and what she does is righteous in His sight."

Were we to inquire of the *Churchman*, from what other source than preconceived and misled opinion he drew the above statement of the case, he would, very probably, be at a loss to answer. Who ever heard such propositions? "The church of Rome claims to be infallible, but not in the faith!" In what then does she claim infallibility? Did our opponent reflect, when he penned this assertion? Or was he ignorant of what the veriest tyro in history or theology knows, that doctrines of Christian faith and Christian morality are the very matters in regard to which the Roman church claims to be infallible, not, indeed, by taking an effect for the cause, not in virtue of an adhesion which must itself be the effect of infallibility, but in virtue of the promises of Christ? To a reflecting mind her claims must certainly appear to be very solidly grounded, since they cannot be better as-

sailed than by such shallow statements and suppositions.

We should also be glad to learn from the Churchman what he means by *fundamentals of faith*, or by *essential faith*, as he calls it elsewhere. Would he have the kindness, 1. to give us an exact definition of what constitutes the *fundamentals* or *essentials* of faith; and 2. to point out what these fundamentals are in particular, and that, too, with accuracy and certainty, lest a mistake about any fundamental truth should itself be a FUNDAMENTAL mistake, and a sure way to eternal perdition.

In doubt whether the desired explanation will be given,* we will confidently assert on our side, that the Protestant distinction between fundamentals and non-fundamentals of faith, is perfectly groundless. When Almighty God has spoken, he ought to be believed in all things, and as firmly on one point as on another. When he has once made known his revealed truths, all are so essential and fundamental, that not one can be rejected without offering a grievous insult to his divine veracity. In enjoining strict submission to his church, Christ did not say that she should be heard with regard to some articles, and not with regard to others; but he said, without the least restriction: "If thy brother will not hear the church, let him be to thee as the heathen and the publican."† In another place, far from allowing any distinction to be made between essentials and non-essentials, as Protestants would fain have it, he positively excluded it, by saying: "Teach all nations . . . . teaching them to observe all things whatsoever I have commanded you."‡ In fact, he could not have ordained otherwise, without denying his own wisdom and infallibility.

Our opponent is equally incorrect in supposing, as he does, that the Roman church claims to be infallible, in such way that she may at pleasure create new articles of faith. He might have saved himself the discredit of expressing such a rash judgment, had he taken notice that this church, on the contrary, professes to decide and propose nothing as an article of faith, but what was originally contained in the written or unwritten word of God, that is, in the holy Scripture or apostolic tradition. Such, and no other, is the principle which she has adhered to at all times, and never more so than in her last general council. For the right information of the *Churchman*, we refer him to the sessions of that council, in which doctrinal decrees were enacted: e. g. sess. 4, 5, 6, 7, 13, etc. He will find there all that is necessary to refute the unjust assertions of Calvin, which he has too easily adopted.

Unfortunately, we have not yet reached the end of his erroneous statements. He proceeds to ask, "on what grounds does the church of Rome make her claim (of infallibility in religious matters)? What are the proofs of its validity?" After putting this question; as if he were afraid of receiving an answer from Catholics, he hastens to give the answer himself. It is this:

"She boasts of antiquity, but she does not rest her claim on ancient tradition. She boasts of Scripture, but gives us to understand that she refers to Scripture in condescension to those who are without her communion, and not for the satisfaction of her own members. She boasts of miracles, but the less said of them, as a foundation of this claim, the more agreeable to her champions."

Here it is difficult to say which is the more wonderful, the total opposition of these assertions to the truth, when we compare them with the real state of things, or the numerous contradictions which they display when considered in themselves. Let us begin with the latter.

1. According to our opponent, "the church of Rome boasts of antiquity, still

* Fifteen months ago the *Churchman* promised to *controvert* the testimonies that we would adduce in favor of the papal supremacy. See vol. vi of this Magazine, p. 61. We have yet to receive his answer to our article.—EDITOR.

† Matt. xviii, 17. ‡ Matt. xxviii, 20.

she does not rest her claim on ancient tradition."—Pray, how can the one be done without the other? how can the Roman church boast of antiquity, without resting her claim on ancient tradition? What difference is there between the words *antiquity* and *ancient*, except that, with the same meaning substantially, the one is a substantive and the other an adjective?

2. "She boasts of Scripture, but gives us to understand that she refers to Scripture in condescension to those that are without her communion, and not for the satisfaction of her own members." Suppose this to be granted, what would follow from it, except that the Roman church, having a variety of proofs at her command for the support of her claim, has no need of adhering exclusively to any one of them for the instruction of her children? She may as well satisfy their minds, by placing before them the signal, evident and constant marks of God's favor in her regard, as by crowding their memories with scriptural passages more or less difficult to remember; exactly as St. Peter, St. Paul and St. Barnabas, in the Council of Jerusalem, showed as plainly the abolition of the Jewish observances by the prodigies which accompanied their labors, as St. James did by adducing the testimony of the ancient prophets.*

This is plain enough; but the *Churchman* would intimate that the church of Rome is deficient in scriptural proofs, and that she cannot adduce any in behalf of her claim, that are really capable of affording satisfaction to her children. This is quite false; but supposing it to be true, these scriptural texts would be still less capable of giving satisfaction to her adversaries. It would be her interest, in this case, 1. to abstain altogether from citing the Scripture against the latter, not to give them an opportunity of attack and easy triumph; and 2. to reserve all scriptural quotations for her children, who would be inclined to receive them with greater docility. Yet according to the *Churchman*, she does exactly the reverse. Who will believe it, besides himself?

3. "She boasts of miracles, but the less said of them, as a foundation of this claim, the more agreeable to her champions." This is the third contradiction implied in a statement which consists of only three sentences. If the Roman church *boasts* of miracles, how can it be that her champions are afraid to mention them and speak of them? and on the other hand, if they speak as *little* as possible on this subject, how can it be said that there is in the Roman church a boasting about miracles?

But is it true, that our church 1. does not rest her claim to infallibility on ancient tradition; 2. that she does not refer to Scripture for the satisfaction of her own members; and 3. that her champions are not disposed to say much about the miracles of which she boasts, as a foundation of that claim? Alas for the *New York Churchman;* these assertions, far from being true, are utterly at variance with the truth, as every one may learn by consulting the large folio volumes of our principal divines, or even our elementary treatises on theology or controversy, and books of instruction for the faithful, such as Milner, Challoner, etc. If in these or other controversial works miracles are not so much insisted upon as proofs drawn from Scripture, tradition, the decrees of councils, and the like, the reason is chiefly because our opponents, aware of their utter destitution and our overwhelming advantage, prudently endeavor to avoid this field of battle, and prefer to sneer at miraculous events, than to attempt a reply to the unanswerable argument which they afford to the Catholic cause. According to the fashionable notions of the day, there may have been miracles in former times; but, whether Christ is unmindful of his promise,* or his power has been curtailed, miracles certainly have not taken place in these

* See Acts, ch. xv.

* Mark xvi, 17, 18; John xiv, 12.

latter ages of progress and light! These are the views, directly or indirectly, of all our dissenting brethren, and this is the reason why Catholics write and speak much less on that subject than they would do, if their adversaries would afford them a better opportunity, and patiently listen to their arguments. Let the *Churchman* try the experiment. Let him open his columns to a fair discussion on the subject of miracles in general and the miracles of the Roman church in particular, and he will see whether Catholic writers will be wanting to respond.

After the extraordinary assertions already quoted, he closes the paragraph by a no less extraordinary question. "On what then," says he, "does the church of Rome rest her claim to absolute infallibility? On the promise of Christ that He would be with His church always; that the gates of hell should not prevail against her?" etc. Truly admirable question and answer. As if the promise of Christ were not contained in the Scripture; or as if the *Churchman* had destroyed, not by any proof, but with a dash of his pen, all the other evidences of the Catholic church, and her claims to active infallibility! But so it goes: our opponent lays down principles without foundation, makes assertions without proofs, draws conclusions which are not contained in his premises, and then triumphantly advances, as if nothing had been wanting to his argument.

The following is another instance of this convenient mode of reasoning. After mentioning in a very queer way, some of the scriptural passages which contain the promises of Christ to his church, the *Churchman* exclaims:

"How do Romanists know that the books containing these passages are authentic and canonical? Or supposing them authentic, how do they know that they have the true meaning of these passages? They are perpetually telling us that *we* have no other proof of the Books of Scripture being authentic and canonical than the word of their own Church: and that the Scriptures are a dead, senseless letter, of which their own Church alone can express the sense. The proof-texts, then, which they offer of their Church's infallibility rest on her own word: *i. e.* on *their* word; so that they themselves come under the same category with '*private reasoners*,' whose only foundation of faith is their own word or opinion.

"But let us admit them by courtesy to the ground which the Reformed Churches occupy, but to which they have forfeited all right."

Of all the specimens of ludicrous assurance united with laughable assertion we have ever seen, this is certainly the most curious. The Roman church, then, the only existing church whose origin is identified with that religion; the church against which all the powers of hell have fought to no purpose, and all the billows of the sea have dashed in vain; the church of all ages, as well as of all countries by the extent of her spiritual dominions, and the mother of all the saints; the church without which Christianity would have long since disappeared from the earth; in a word, the only church whose pontiffs, councils and fathers have transmitted to us the various parts, the canon and the genuine sense of Scripture: such a church not knowing what are the inspired and canonical books! Such a church being in ignorance of their true meaning! Such a church having forfeited all right to the use of them; and that right being transferred to churches of a novel origin; to churches which have never agreed about faith and government; to churches whose founders were distinguished by characteristics the most opposite to those of a divine mission and true sanctity; to churches, in fine, whose defenders are put to the rack when asked to prove the inspiration or canonicity of the Bible, who cannot as Protestants prove it to be a revealed doctrine and an object of *divine faith*, and cannot even claim it as an object of *moral certainty*, except by inconsistency and a striking deviation from their own principles!*

* See what has already been said on this subject in the preceding number.

Who would have believed, or even imagined these things, if they had not been proclaimed by the *New York Churchman* in the middle of the nineteenth century? Who can fail to view with equal pity and surprise the idea thrown out by the Churchman, that Catholics are admitted to the use of Scripture, by an act of courtesy, and very great courtesy, on his part? *Risum teneatis, amici?*

We will spare our readers the trouble of considering a lengthy paragraph of our adversary, which has scarcely any other aim than to extol his uncommon generosity towards *Romanists*, and repeat the same ludicrous idea over and over again. Yet, we cannot forbear noticing another gross inaccuracy contained in this passage. It is where he says, that "*Romanists* have thrown away their birth-right for a mess of pottage . . . . . that they have abjured the use of tradition as an introduction to the holy Scriptures, etc., in order that they might make the authority of their present church the sole ground of *divine faith.*" Let this statement of our adversary be compared with the following words of the Council of Trent: "The œcumenical synod, following the examples of the holy Fathers, with an equal feeling of piety and reverence, receives and venerates all the books of the Old as well as of the New Testament, both of which have God for their author; and likewise the traditions belonging to faith and morals, which were taught by Christ, or dictated by the Holy Ghost, and preserved in the Catholic church by an unbroken succession."* Shortly after comes the decree strictly forbidding any one, in matters of faith, morals and piety, "to interpret the holy Scripture according to his own private sense, and contrary to that sense which is and ever was held in the church, or contrary to the unanimous interpretation of the Fathers."†

From these two decrees, which so clearly express the whole Catholic rule, it is evident that the Roman church, far from abjuring the use of Scripture and tradition, far from constituting herself, exclusive of them, "the sole ground of divine faith;" on the contrary, considers them as the only repositories of the revealed truths which she proposes to the belief of her children. It is evident that, far from repudiating them, she, on the contrary, proves herself to be their faithful guardian and interpreter, and makes use of all the authority which Christ has vested in her, to prevent their sacred meaning from becoming the sport of the illusions, passions and prejudices of men, and from being miserably "wrested by the unlearned and unstable to their own perdition."* In fine, she not only does not "add new and pretended articles of faith to the Catholic creed," as our opponent is bold enough to assert elsewhere; but she explicitly professes to decide nothing as of faith, that is not contained in Scripture or apostolical tradition. The maxim NIHIL NOVANDUM, NISI QUOD TRADITUM EST, has been, from the earliest ages, her motto and the constant rule of her conduct.

Such is the doctrine of Catholics, and no other can be imputed to them without a flagrant injustice. If the *Churchman* was not aware of this, was it not rashness in him to hazard his remarks on the subject? and if he knew it, was it not still worse to present it, as he has done, in such a false light?

In vain has he attempted to involve Catholics in the same difficulty in which he himself is necessarily implicated. Catholics, of course, in proving the infallibility of their church, do not set reason and reasoning aside; they, on the contrary, make the best possible use of reason, by attaching themselves to those evident motives of credibility which exist in her favor, and which lead them, through her unerring guidance, to the easy knowledge of truth, without the least fear of error. But the principle of Protestants

* Conc. Trid. sess. iv, Decret. de Canon. Scripturis.

† Ibid. Decret. de usu sacror. librorum.

* 2 Pet. iii, 16; Ib. i, 26.

does not permit them to follow the same secure and easy path. On both sides, indeed, there is quotation of Scripture; but, at the same time, there are three essential points of difference between Catholics and the reformed churches, which will always keep them at an immense distance from each other.

1. It is no arduous task for Catholics to show, even from Scripture, that Christ has given to the pastors of his church, a promise of infallibility in teaching. They have not to read, examine and interpret the whole Bible for the purpose of finding out whatever God has commanded them to believe and practise, in order to be saved; they have merely to consider a few texts, which, having reference to the constitution and prerogatives of the visible society founded by Christ, are neither difficult of access, nor difficult in their interpretation. For instance, he plainly said that he himself and His Holy Spirit, the Spirit of Truth, would be *all days** and *for ever*† with the apostles, and consequently with their successors, since the apostles were not to live on earth for ever and till the end of the world. Now, it is certain that Christ and the Holy Ghost cannot be with those who teach error. Therefore, error never will be taught by the successors of the apostles. In this interpretation, every thing is plain, obvious and adapted to the capacity of every one. It includes no abstract reasoning; it contains no deep mystery. It is a matter of fact, clearly implied in the words of Christ, and the more easily understood by every humble Christian, as he is sensible of the necessity of an infallible living tribunal, to learn from it the other truths of Christianity without the possibility of a mistake, and to relieve him from the impracticable task of searching after them himself.

The duty which a consistent Protestant imposes upon himself is infinitely more arduous, nay, impossible. According to his principles, he must form his own faith from the Scripture. He must himself discuss those profound and difficult passages in which it discloses the mysteries of faith. He is bound to read and examine by himself its various parts from beginning to end, because in every part there may be something essential to salvation. Now, this we maintain to be morally impossible for him to do. An investigation of this kind, requires time, learning, attention, a dispassionate mind, disengagement from earthly objects, etc., and these qualifications are not less wanting among the generality of Protestants, than in any other portion of the human race. But even if we supposed some few of them possessed of all these necessary qualities, how would they be certain of having attained to the knowledge of truth, more than so many others who, as enlightened as themselves, widely differ from them in religious doctrine and belief? If you say that the former have interpretative tradition in their favor, the others may just as well deny it, and interpret ancient tradition very differently from you. Moreover, what a fearful increase of the difficulty for every individual, no matter how learned he may be, if he must attentively read, not only the various parts of the Bible, but also the voluminous writings of the Fathers, before he can make an act of faith! If you say again, that the former are supported in this important investigation by the scriptural teaching of the Reformed church, by her adhesion to the truth, by the testimony of Archbishops Laud and Tennison, etc., all this will also be denied, as a mere begging of the question, viz. whether the Reformed church possesses the truth and Scripture at all; also, as a violation of the Protestant principle, and a falling back into that doctrine of church authority against which you had before so loudly inveighed.

The position of the reformed churches in regard to the Scripture, is like that of a country in which every citizen, in order to judge for himself, would have to make himself acquainted with all the intricate

* Matt. xxviii, 20. † John xiv, 16, 17.

and multifarious questions of law. But, suppose a country where the citizens have merely to know the constitution of the state, and the tribunal to which they must apply for the decision of all particular cases; such is the religious position of Catholics. The comparison holds perfectly good in this two-fold point of view, without pushing it farther. We leave it to every sincere mind to judge on which side are the *private reasoners*, and on which side is the security of right. This is the first essential difference between the two respective methods concerning the use of Scripture.

2. Even in their obvious and manifestly reasonable interpretation of the promises of Christ in reference to church-authority, Catholics are not guided by reason alone. They are led to this interpretation, chiefly by the constant belief and practice of the church from the earliest ages. She always acted in matters of faith, as "one having authority" from her divine Founder, and being invested by him with the privilege of infallibility. Among other instances, such was her conduct in those ancient councils of Nice, Constantinople, Ephesus and Chalcedon, which are respected by our adversaries themselves. Entire submission to their decrees was required of every one, under the penalty of being separated from her communion, that is, from the society of the children of God.* This could not have been done without injustice and tyranny, if there had been no infallibility in such decrees; for, it is neither just nor reasonable to demand, under the severest penalty, a full and unconditional assent to definitions which may possibly be erroneous. To insinuate, by way of answer, that the dogmas then solemnly defined, were "the essentials" of faith and evidently contained in the Scripture, would be no answer at all; because the condemned parties, at that time, far from acknowledging the fundamental importance of these dogmas, or the evidence of them in Scripture, rejected both. Hence, the conduct of those venerable assemblies manifestly implies a firm belief of their own infallibility in interpreting the word of God. What is also very remarkable, is that they grounded this infallibility on the words and promises of Christ contained in the Scripture,* as Catholics do against their modern adversaries.

The *Churchman* then is reduced to the following dilemma: Either he appeals, in support of his views on church authority, to ancient tradition as interpreter of Scripture, or he does not. If he makes this appeal, his defeat, as we have just seen, is inevitable. If he declines it, he plainly shows himself to be *a private reasoner*, and proves that his boasted reference to ancient and interpretative tradition is with him, as with his reformed brethren, a mere shift which they make use of when they please, and discard also when they please, that is, according to the exigencies of the moment. They resort to it readily enough, when attacked by Anabaptists and Unitarians; they set it aside just as readily, when they are pressed by Catholics.

A 3d essential difference between the Catholic and Protestant method of proving the doctrines of religion, is this. As Protestants acknowledge no other rule or ground of divine faith than the Scripture, it follows that, in those points of doctrine which they generally admit with us and which are not found in Scripture, e. g. the inspiration of Scripture itself, *the obligation* of keeping the Sunday instead of the Sabbath, etc., it is impossible for them to give an account of their belief and practice. Catholics are not in the same perplexing condition. Although, as the *Churchman* acknowledges, they make use of Scripture to refute those among their adversaries who admit its authority, they have, besides, a variety of other evidences to support their position. To confine ourselves

* See their definitions of faith against the Arians, Macedonians, Nestorians and Eutychians.

* See particularly the 3d session of the Council of Ephesus, and the synodical letter of the Council of Chalcedon.

to the point now at issue, it is easy for them, without any Scriptural testimonies, to prove and vindicate the active infallibility of the Roman Catholic church. They have merely to exhibit, as the great St. Augustine did in his refutation of the Manichees,* the perfect unity of that church in faith and government; her universal diffusion and real Catholicity; her wonderful preservation amidst the dangers and storms of eighteen hundred years; the uninterrupted succession of her chief pastors from the time of our Saviour; the utter impossibility of ascribing to her any other origin than that of Christianity itself; the holiness of her institutions; the extraordinary sanctity of many of her members; the continual splendor of her miracles, etc.

After such a powerful array of evidence in favor of the Roman church, and the Roman church alone, the following conclusion is irresistible: this church cannot possibly deceive her children, nor at any time be the teacher of false doctrines. Otherwise the error would fall upon God himself, who has encompassed her with such numerous and signal works of his favor and protection.

Such is the obvious method by which Catholics triumphantly vindicate the doctrine of church infallibility, even independently of scriptural proof. Thus do they easily maintain the certainty, unity and unchangeableness of their faith on all other points of religion. But, as "the reformed churches" can neither allege any thing like this in their defence, nor even attempt to claim unerring authority for the body of their ministers, and in this only are they perfectly right; it must happen that they have no solid ground to rest upon; that there is no unity, no consistency, no steadiness of religious doctrine among them; that they are "always learning, and never attaining to the knowledge of the truth;"† always cavilling, discussing, wrangling, quoting the Bible at random, and never possessing that firm, unshaken and supernatural faith, "without which it is impossible to please God."*

In what we have said, we do not mean that the champions of the reformed church are deficient in words and bold gratuitous assertions, to defend their position. These are never wanting to the *Churchman.* According to him: 1. "The Catholic creeds have defined all truths necessary to salvation; and these with the holy Scriptures are sufficient to guide all who humbly and faithfully use them in the way of God's appointment, to everlasting life." 2. According to him, also, "To say that the Fathers held Roman infallibility, is to insult their memory." 3. He undertakes, at great length, to explain in a limited and conditional sense the promises of Christ to the pastors of his church, especially the passage in S. Luke (x, 16), *He that heareth you, heareth me;* and that in S. John (xiv, 17), *He (the Spirit of truth) shall abide with you, and shall be in you.* Such are the *views* of the *Churchman;* let us *review* them all in succession, and test their accuracy.

1. His assertion about "the Catholic creeds," instead of being accurate, expresses a two-fold error. It is not true, in the first place, that "the Catholic creeds," by which he means, we suppose, the Apostles', the Nicene, and perhaps also, the Athanasian creed, "have defined all truth necessary to salvation." For, they have defined neither the inspiration of Scripture at large, nor that of its several books in particular; neither the existence of original sin, nor the necessity of divine grace, etc., yet, does not the *Churchman* admit these, with many other dogmas not defined in ancient creeds, and are they not necessary to salvation?

But, though it were true that the earlier symbols of faith contain every necessary article, it would not follow that they are sufficient. There would always be wanting a faithful guardian, a living interpreter, an authoritative and unerring tribunal, to watch over their integrity, and con-

* Contra Epist. Manich. n. 5. † 2 Tim. iii, 7.

* Heb. xi, 1, 6.

stantly preserve their genuine meaning. Without this living authority, the dead letter of the holy Scriptures and of the Catholic creeds would not more effectually save the Christian faith at the present, than it did in former ages. We speak even of those revealed truths, which the generality of Protestants have thought proper to retain as essential. Notwithstanding the Apostles' Creed, the mystery of the Holy Trinity was denied by the Arians and Macedonians in the fourth century; and, notwithstanding the Nicene or Constantinopolitan Creed, the Incarnation of the Son of God was attacked in the fifth age, by the two opposite extremes of the Nestorian and Eutychian heresies. Let the *Churchman*, with Archbishop Tennison, ascribe these and other alterations of the divine truth to pride or some other wicked passion; (and, indeed, the origin of the reformation and its many branches has proved too well that this is the usual cause of religious innovation); the following difficulty always remains to be solved: what would become of the Christian faith, especially in circumstances like those just mentioned, if there were not in the church a divinely appointed tribunal, ever ready, on the one hand, to point out with unerring certainty to the faithful, the straight path which they ought to follow; and, on the other, to raise an insuperable barrier against the passions of men, against pride, against "profane novelties of words, and oppositions of knowledge falsely so called?"*

There are other causes of damnable errors which the apostles mention in their epistles, such as ignorance, inconstancy of mind,† imprudence and frailty.‡ Are not the faithful to be also efficaciously protected against these dangers? Are they not to find a sure remedy in the divine constitution of the church? Alas for them, if Christ had cherished no other ideas than those of Archbishop Tenison and of the New York *Churchman!* But he has not done so. In the riches of his mercy and power, he is not less willing and able to assist the weak, than to resist the proud and the wicked. For this reason, "He gave some to be apostles, and some prophets, and others evangelists, and others pastors and teachers . . . . that we may not now be children, tossed to and fro, and carried about with every wind of doctrine."* In another place, the apostle St. Paul calls the church "the pillar and ground of the truth."† This is what removes from Catholics all danger of hesitation and division in their religious belief; while their *reformed* brethren, for want of the same advantage, the principle and the possession of church infallibility, must necessarily be, as they really are, involved in endless dissensions on the subject of faith.

II. The *Churchman's* assertion about the Fathers, is equally untenable; nor does it derive the slightest weight from the affected confidence with which it is put forth. He tells us: "to say that the Fathers held Roman infallibility, is to insult their memory!" He then adds: "Vincentius may speak for them, who teaches us to resolve our faith, not into the word of the Catholic church of his day, much less the Roman church, but into the authority of Scripture, and to the use of tradition as a help and guide to its meaning." What does the writer mean by these insidious remarks? Has the Roman church abjured the use of Scripture and tradition? Does she not openly profess to adhere to them? (See above, p. 285). Did the Fathers, in speaking of the true church, make that distinction between the *Catholic* and the *Roman* church, which exists in the imagination of our opponent? Is it not certain that they knew no other *Catholic* church, than that which acknowledges the *Roman* pontiff for her chief pastor, visible head, and necessary centre of unity? The *Churchman* may easily satisfy himself on this point, by reverting to several passages already cited for his own use in the pages of this Magazine;

* 1 Tim. vi, 20. † 2 Pet. iii, 16, 17. ‡ Jude i, 23.

* Ephes. iv. 11, 14. † 1 Tim. iii, 15.

for instance, in Vol. VI, p. 65. To answer more fully his present demands, however unreasonable they may be, we shall here set before him those testimonies only of the Fathers, in which the supreme and unerring authority of the *Roman church* is plainly signified.

St. Irenæus writes as follows: "We ought to obey those who have succeeded the apostles, and who, together with the succession of the episcopacy, *have received the sure gift of truth*, according to the will of the Heavenly Father. But since it would be tedious to enumerate the succession of all the churches; by pointing to the apostolic tradition of the greatest, most ancient and most illustrious church, founded at Rome by the two most glorious apostles Peter and Paul, we confound all those who in any improper way gather together, either through self-complacency, or vain glory, or through blindness, or perverse disposition. For *with this church, on account of its superior authority, it is necessary that every church, that is, the faithful who are in every direction, should agree.*"*

St. Cyprian, speaking of certain African schismatics, says: "They dare to set sail, and to carry letters from schismatical and profane men to the chair of Peter, and to the principal church, *whence the sacerdotal unity took its rise;* not reflecting that these are the Romans whose faith was praised by St. Paul, and *to whom perfidy can have no access.*"†

St. Vincent of Lerins, so strangely quoted and misunderstood by the Churchman, says: "*It is necessary*, on account of the various mists of error, that the line of the prophetical and apostolical interpretation should be directed *according to the ecclesiastical and Catholic sense.*" A few lines after, he shows, by a manifest illustration, that this rule is not a dead letter, but resides in the body of bishops with the pope at their head. "Pope Stephen," says he, "of blessed memory, and bishop of the Apostolic See, in conjunction, indeed, with his colleagues, yet more than they, resisted the innovation, judging it fit, as I think, that he should excel all the rest in the devotedness of his faith, as much as he surpassed them by the authority of his station."*

St. Augustin, in one of his works against the Donatists, speaks thus: "Count the successors of St. Peter in his chair; behold the regular order of their succession: *this is the rock which the proud gates of hell do not conquer.*"† And against the Pelagians: "The decrees of two councils have been sent to the Apostolic See; the rescripts from thence have also reached us: *the cause is conclusively decided.*"‡ But, how thus decided, and why is the Roman Catholic church represented as invincible against the powers of hell, if not infallible in her teaching and definitions of faith?

St. Jerom writes to Pope Damasus in these terms: "Following no other than Christ, I am united to your holiness, that is, to the chair of Peter. I know that the church is founded upon this rock. Whoever eateth the Lamb out of that house, is a profane man. *Whoever is not in the ark, shall perish by the flood. He that gathereth not with you, scattereth.*"§ Just the reverse of all this should have been said, if the Roman Catholic church can teach erroneous doctrines.

Such is also the language of St. Peter Chrysologus, Archbishop of Ravenna, in his letter to Eutyches. "The blessed Peter," he says, "who lives and presides in his own see, *proclaims the true faith to those who desire to find it.*"‖

We have a still more imposing and convincing testimony, in that of the numerous Fathers who composed the general Council of Chalcedon. In their synodical letter to Pope St. Leo, they have the following words: "*Being appointed, in regard to all, the interpreter of St. Peter's*

* Advers. Hær. l. iv, c. 36; and l. iii, c. 3.
† Epist. 55, ad Cornel.
* Comm. I.
† Psalm. in partem Donat.
‡ Serm. 131.
§ Epist. 14 ad Damasum.
‖ Epist. ad Eutych. inter acta Conc. Chalced.

voice, you have preserved and exhibited to all the precious chain of faith. Wherefore, using you as a guide, we have declared the truth to the faithful, not by private interpretation, but by one unanimous assent. If, where two or three are gathered together in the name of Christ, he has promised to be there in the midst of them, how much more must he have been with five hundred and twenty priests (bishops)! *Over these, as the head over the members, you have presided* by those who held your place," etc.*

From these evidences, the reader may judge whether the Fathers admit the infallibility of the Roman Catholic church, and who those are who, in modern times, misapprehend their meaning, misrepresent their doctrine, and *insult their memory.*

III. We come now to the third incorrect view of the *Churchman*, viz. his interpretation, in a limited and conditional sense, of the scriptural texts and promises concerning the church. The large space devoted to his argument on this point would lead us to suppose that he considered it a matter of the highest moment, and a favorite part of his system. But we shall soon make it appear that it is the most prolific source of his errors.

1. Christ said to his disciples and their successors: "He that heareth you, heareth me; and he that despiseth you, despiseth me."† "He (the Spirit of Truth) shall abide with you, and shall be in you."‡ There is evidently no limitation expressed in these words of our Saviour; what right then has the *Churchman*, even supported by Archbishop Laud, to limit their application? Christ added no *if* or *unless* to his declaration: why then is he made to speak thus, and his positive asseveration transformed into a conditional promise? Is it not manifest that, with all the boasting of the reformed churches about the Scripture, the rule of their belief is not the Scripture itself, but what they are pleased to substitute in place of the Scripture, that is, the mere word of man?

2. It is equally unreasonable to say that the limitation, although not expressed, is at least understood in the promises of Christ: for if he were made to speak according to this idea, his language would be altogether ridiculous and insignificant. We should then read as follows: "He that heareth you, heareth me, *if* you preach, not your own word, but mine!" —"The Spirit of Truth shall abide with you, and shall be in you, *unless* you abandon his holy Scripture and apostolic tradition; that is, *unless* he departs from you!"—"I am with you all days, even to the consummation of the world, *unless* I abandon you to your own frailty long before that time!" To speak thus would be the same as to say: "that house will stand, provided it does not fall;" or, "this man will live, as long as he does not die!" Such are the marvellous discoveries implied in the *Churchman's* interpretation of Scripture.

3. Not only is there no limitation expressed or understood in the words of Christ, but limitations and restrictions are positively excluded. We read in St. John: "I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever . . . . he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you;"* and in St. Matthew: "All power is given to me in heaven and in earth. Go ye, therefore, and teach all nations . . . . . teaching them to observe all things whatsoever I have commanded you; and, behold, I am with you all days, even to the consummation of the world."† It would certainly be difficult to find expressions as broad and comprehensive as these: *The Paraclete will teach you all things—abide with you forever—teach all nations—I am with you all days till the end of the world;* etc.—yet, Archbishop Laud and the *New York Churchman* discover "a limitation" in the following words:

* Relat. S. Synod. Chalc. † Luke x, 16.
‡ John xiv, 17.

* John xiv, 16, 26. † Matt. xxviii, 18, 20.

Teaching them to observe all things whatsoever I have commanded you. How admirable is the system of the reformed church! How clear-sighted are its abettors! But, poor benighted Catholics are simple enough to find in these same words the very reverse of a limitation, and to believe that Christ has included all his revealed doctrines and precepts in the commission given to his apostles and their successors; that he has placed the commission itself under the shield of his almighty protection, pledging to it his continual assistance to the end of ages; and consequently, that the pastors of his church will always teach the revealed truths and never teach error. If the contrary happen, or has already happened, as our adversaries assert, what becomes of this grand and solemn promise? What becomes of the power, sanctity and veracity of Christ? Of his power, if he is unable; of his veracity and sanctity, if he is unwilling to redeem his pledge?

4. What will the *Churchman* answer to these questions? Will he say again that the promise was limited and conditional? But we have just proved that limitation and condition, far from being implied, are excluded by the very words of the promise. Will he appeal to tradition as the interpreter of Scripture? This, indeed, he ought to do, if ever so little consistent with himself. But we have shown in the preceding remarks, that tradition is unconditionally against him. He opposes to us, it is true, a certain passage of Venerable Bede, as quoted and relied upon by Archbishop Laud; but does he consider Bede alone, an author, however respectable, of the eighth century, as constituting all tradition, and especially the tradition of the first five centuries? Is he certain, moreover, (supposing the quotation to be perfectly correct,) that Bede speaks of the body of the pastors in the church, and not of individual preachers? This should be well understood: for the true state of the question must not be changed, nor our real doctrine misrepresented. We do not claim infallibility for every particular preacher and bishop; but we claim it for the episcopal body, that is, the Roman pontiff and the bishops united with him, because the promise was made to St. Peter and together with him to the apostles, whose successors they are. Hence, the quotation from Venerable Bede is of no advantage to the *Churchman*, and cannot save his system from being condemned by all ancient tradition, as well as by the holy Scripture.

5. Will he farther defend himself, by alleging that he admits an unconditional promise, but only for *the whole* church, and for its perseverance in the *essential faith?* This is, in fact, his doctrine, and he puts it forth with a great show of complacency in the following words:

"The promise of our Lord, 'Lo, I am with you always,' is a promise that He will be continually present with His Apostles during their life time, and with their successors in office afterwards unto the end of the world; present with His Apostles to bring all things to their remembrance whatsoever He had said unto them and to guide them into all necessary truth; present with their successors to keep them in the same. What then? Is every particular bishop and every particular church, made hereby indefectible? St. Paul himself feared lest he should become a castaway. 'But the whole Church shall never fall away.' True; and because CHRIST has promised that *the whole* Church shall never fail from the *essential faith*, but that there shall always be a Church on earth, therefore, the Church of Rome, having once had, must always hold the faith without admixture of error! 'Once in grace, always in grace,' has been an anodyne to the consciences of other men than Oliver Cromwell."

We have already disposed of the shallow artifice in this paragraph, by which the *Churchman* loses sight of the body of bishops united with their head, to whom the divine protection was pledged for ever; and considers it in reference to every particular church and every particular bishop, to whom the same assurance was not given. The concluding words of the paragraph being altogether irrelevant, we

shall let them pass unnoticed. The question is not about the anodyne of Oliver Cromwell, or the Calvinian inamissibility of justice; but about the promises of Christ relative to the infallibility of his church.

According to the *Churchman*, a certain unconditional meaning may be admitted in these divine promises, provided it is applied only to *the whole* church and to the *essentials of faith*. But why this proviso? If the language of Christ is most comprehensive and unlimited, how can our opponent venture to restrict it? If the divine assistance, so repeatedly and solemnly pledged, can maintain the church in the *essential faith*, why can it not as well preserve the same church from all error? Why that distinction again between essentials and non-essentials of faith, which is so injurious to the divine veracity, and so directly at variance with those words of our Saviour, "Teach all nations . . . . . teaching them to observe *all things whatsoever* I have commanded you?" Why will it always be presumed, by an unpardonable solecism in the eyes both of reason and religion, that the Son of God will favor with his protection a certain *whole church* which exists no where except in the imagination of our opponents; a church which would be a monstrous compound of opposite societies, a real tower of Babel or confusion, and a house divided against itself, whose ruin is inevitable?* How is it possible for him to favor a church of this description, instead of that church which he founded upon the rock Peter,† and which he has made *one* in faith,‡ as well as in hope and charity;§ one body;‖ one undivided kingdom, and one fold under one shepherd?¶ It is plain then that the reformed system is a complete failure, and in every way opposed to the views of Christ in regard to the constitution of his church.

6. It tends, moreover, by a necessary consequence, to undermine Christianity itself. Infidels, by taking up the principle of the *Churchman*, may fairly challenge him to prove that there remains any true church and doctrine of Christ upon earth. They may with as much right deny that there is any divine promise of the continuance of the true church and of its lasting adhesion to the essential faith, as he denies the divine promises which establish the active infallibility of the church; and since he believes that Christ was either unwilling or unable to preserve his truth from any admixture of error, they will tell him that they do not conceive how the author of Christianity was more willing or able to preserve his doctrine at all. The Mahometan might also come, in his turn, and assert on the same ground that the privileges granted to the Christian society by its founder, were all to be understood *with a limitation*, and were, in a short time, made void by the sins of Christians; whence it was necessary that a great prophet (the famous impostor Mahomet) should be sent upon earth, to establish a new worship. Then the Jew will present himself, and urge, for a similar reason, that the ancient prophecies relative to the coming of the Messiah, were by no means absolute, but conditional, and were prevented by the sins of his people from receiving their fulfilment. From these premises, which the *New York Churchman* cannot *consistently* reject, our Jew will conclude that the Messiah is yet to come, and that there is no such thing as a *divine* Christian religion. If the one objects to the miracles of Christ and his apostles, the other will sneer at them with the same facility with which the *Churchman* himself sneers at the miracles of the Roman Catholic church.

Such then is the nature of the new exegesis or scriptural explanation which we have been reviewing. Besides being at variance with tradition, it violates the plainest rules of scriptural interpretation, attaches a ridiculous meaning to the divine word, impugns, at least indirectly, the

* Matt. xii, 25. † Matt. xvi, 18.
‡ Eph. iv, 5; Phil. iii, 16.
§ Eph. iv, 4; John xvii, 21.
‖ Col. iii, 15; Eph. iv, 4.
¶ Matt. xii, 25; John x, 16.

power and veracity of Christ, and delivers his holy religion, bound hand and foot, to the assaults of Jews, Mahometans and infidels. Such are the consequences of the reformed system, so warmly advocated by the *New York Churchman*. Let our reformed brethren look to them in due time, and retrieve their fatal errors before the coming of that awful judgment when "time shall be no more."* Let them no longer argue from their preconceived and mistaken ideas against the infallibility of the Roman church, but conclude from the infallibility of the Roman church, which is so well substantiated and supported on every side, that they themselves have been hitherto laboring under a most terrible and pernicious delusion. Let them, in a word, practically recognize their present danger in regard to the salvation of their immortal souls, and apply to themselves that sentence of the inspired record: "O that they would be wise, and would understand, and would provide for their last end."*

* Apoc. x, 6.

* Deut. xxxii, 29.

For the U. S. Catholic Magazine.

THE TEACHINGS OF THE SKIES.

How far above ye spread, blue, laughing skies!
How far!—and oh, to you fain would I fly,
But when my struggling spirit seeks to rise,
Your sunny glory seems so high and holy,
Her pinions droop, and then, with many a sigh,
She yields her to her earthly fetters slowly,
Saying, "Oh weary world!"

Decked with fair clouds, like snowy rose leaves, strewn
O'er the still sapphire of some tranquil sea,
Or by the soft winds' gentle breathings blown
Across your azure depths in graceful motion,
They seem to look upon me lovingly,—
With love more pure than e'en the best devotion
Of this most weary world.

Wrapped in your dusky drapery of storms,
High thoughts alone, far heavens, do ye inspire,—
The sinking heart to nobler action warms,
To know beyond ye glow, unclouded shining,
The sun's warm rays, in all their genial fire
Full many a rainbow's brilliant hues entwining
Above this weary world.

And oh! what peace ye teach, when starry eyes
Look down by thousands from your mighty sphere,
Calmly and sweetly, yet with sad surprise
That men, beneath their burdens weakly bowing,
Learn not to gaze on you, even though through tears,
And lift the lofty brow, with brave heart vowing
To scorn the weary world.

Oh world! though bright and beautiful thou art,
Thy Saviour smiled not while he dwelt on thee,—
Nay, oft from those soft eyes the tears would start,
To see thee thus so fall'n from that first glory
Creation shed around thee; so may we
Learn but this lesson from life's mournful story,
"What joy to leave the world." V. S.

For the U. S. C. Magazine.

PIUS IX.

Though we have already published a biographical notice of this illustrious pontiff, the following, which has been arranged from the *Rambler*, an English periodical, contains some further details of his life before his elevation to the papacy, which will be read with interest.

GIOVANNI-MARIA Mastaï-Ferretti was born at Sinigaglia, in the march of Ancona, on May 13th, 1792, and is descended from a family of considerable distinction in that province. All accounts ascribe to young Ferretti great sweetness and "innocency" of life, a devotion and active charity beyond his years. A poor *contadino*, named Guidi, is related to have rescued him when a child from drowning, and has lived to see his little charge on the highest throne upon earth, and to remind him personally of his childish escape. The almost oriental easiness of access to Pope Pius IX's person makes his biography somewhat remarkable for these touching recognitions.

At the age of eighteen, Ferretti left Sinigaglia for the imperial city, as his family were connected by private friendship with the reigning pontiff, Pius VII, and it was intended he should enter his holiness' service, in the Noble Guard. Providence, however, had other intentions for him; he was attacked by a serious indisposition—we believe an epileptic affection—which seemed to close all his prospects of a military life. Pius VII, who had contracted a great regard for his young soldier, wrote him a note one day, bidding him call, as he had "something to say to him from God." Ferretti came, and was asked by the pope, whether the holiness of the ecclesiastical state had ever crossed his mind? He replied, that he had often thought of it, but that his malady was an insuperable difficulty. It could not be cured. The doctors had said so. "The doctors are not infallible," replied the holy Father; "the Son of God, who healed old Lazarus, can heal young Ferretti, if it so pleases Him. And I have a presentiment that He *will* heal you, if only your faith is strong enough, and your soul ready for the visitation of His grace." His holiness went on to tell him to spend the next nine days in praying for this blessing, promising to join him; and at the end of this *novena*, he was to come and receive the holy communion at his hands. Ferretti was not disobedient. For nine days he constantly went to the church of Sta. Maria-degli-Angeli, with head and feet bare, in token of penitence; and at the end of that time received the holy communion at the hands of the aged pontiff. Considering how manifestly the finger of God has marked out the course of Pius IX, we shall hardly shock the most

sceptical when we relate, that from that hour his sickness left him.

He naturally looked upon this as an immediate call to devote his services to God, and addressed himself to the priesthood. Little is told us of his seminary-life, except that it was passed in unobtrusive self-denial: his virtues, however, were not so hidden, but that when as yet he was only sub-deacon, a venerable priest, his superior, is reported to have expressed his delight in knowing, that "in Mastaï, he was cultivating a plant which would one day produce a great pope." His first sphere of duty as a priest was the hospital of *Tata Giovanni*. This is an institution for educating poor orphans, and was founded by an excellent man in humble life, to whom Ferretti attached himself, and labored much, as well as devoted a considerable part of his private property, in carrying out his plans. But he was destined speedily to be transferred from the superintendence of young orphans, and the companionship of Christ's poor, to duties totally different, and to a country very distant.

The first important office, however, to which Pius VII appointed Ferretti, was that of auditor to Mgr. Mugi, the vicar-apostolic of Chili (now bishop of Cita-Castello), whom he accordingly accompanied to that country. But he did not remain there any great length of time, Chili being in a very unsettled state, and disputes having arisen between the government and the nunciature, which ended in their being compelled to return. A mind like Ferretti's would doubtless make full use of whatever opportunities such a mission naturally afforded him of gaining political experience, and knowledge of the ways and doings of men, in the great ocean of affairs. To politics, indeed, the state of his own country had early directed his attention; and he presents a striking instance of the possibility of several very diverse characters being united—that of the blameless, hard-working parish priest, the earnest high-souled patriot, full of aspirations after the ideal happiness and regeneration of his country; and the clear-headed, practical politician, capable of managing men of the world, who have all their life been immersed in business and diplomacy. So careful an attention, indeed, was the young priest paying to all that went on around him, that long before there was any expectation of his attaining to the papacy, it is said, that he had fully systematised his political ideas relative to the amelioration of Italy, and had bequeathed the MSS. which contained them to whoever, at his death, should be the occupant of the chair of St. Peter. No details are supplied us of his mission to Chili, in its public relations; but M. Balleydier relates a beautiful anecdote of an adventure which befell him whilst travelling through some of the thinly-peopled and desert regions of that part of the South American continent. We extract his narrative as follows:

"In one of Ferretti's apostolical journeys, a great way into the interior, and far from the settled country, he met with a forlorn hut, into which he entered, and there found a sick man, lying on a wretched pallet, almost at the point of death. His wife and several children were standing helplessly around him. Here indeed was suffering to be assuaged, and a soul to be saved. Ferretti immediately halted, and caused his tent to be pitched by the side of the cabin. There was but little time—the sick man was near his end, and the hours fly fast when death approaches: it appeared, too, that he and his family were miserably ignorant of the faith, and had never even been baptized. Ferretti, however, spoke such living words to him, shed over him such tears of Christian charity, making him look at the sign of our faith—Jesus nailed to the cross to redeem men—that the dying man's heart melted within him, and he was touched by divine grace, so that he asked and received holy baptism. The same hour his wife and children were also converted, and received that blessed sacrament. It

must have been a beautiful and solemn sight to see those poor creatures bending under the hand of the holy priest, whom God had sent in their utmost need, to admit them to His church. Some hours after, the man expired in Ferretti's arms, after receiving the last consolations. Ferretti closed his eyes, tore up one of his own shirts to make a winding-sheet to bury him decently, and laid him in a grave, which he had dug with his own hands, at the foot of an oak. He did not leave the place till he had planted a rude wooden cross over the grave, and made the poor family promise, that if it were blown away, they would plant another instead of it,—for it was the sign of salvation. Then, after having given them his blessing, with holy exhortations and alms, he went his way."

On Ferretti's return from Chili to Rome, he found his kind patron Pius VII was no more; but his apostolic virtues were not less appreciated by Leo XII, who now filled the chair of St. Peter. The pope appointed him prelate of his household, and president of the great hospital of S. Michael in *Ripa Grande*. This was an important dignity, as it gave him the entire control of that establishment, the largest of the kind in Rome. He continued the diligent discharge of his duties as priest, and was active in preaching, and in giving retreats, especially retreats for the poorer classes, and in promoting the religious education of youth. On this part of the pontiff's life the Roman people are fond of dwelling, even more than on the unexampled brilliancy of the recent months of his career.

In 1829 Leo XII raised Mgr. Ferretti (now in his thirty-eighth year) to the archbishopric of Spoleto, whence, however, three years after, on Dec. 17, 1832, his late holiness, Gregory XVI, transferred him to the bishopric of Imola, with the title usual in such cases, of archbishop-bishop. This was immediately after the revolution in the Romagna, which was the gloomy commencement of that pope's reign, and the translation of Mgr. Ferretti was probably caused in a great measure by the necessity that existed for a prelate of profound judgment in so unsettled and excited a province. He very soon won the love and obedience of his flock, by his primitive simplicity and heroic charity as well as his prudence. In reading some of the anecdotes related by his biographers, we might almost imagine we had before us a chapter out of the life of S. Martin, who bestowed his own garment to clothe one who was in need, and it was revealed to him that he had clothed Christ. Whatever came first to the holy bishop's hands, was devoted immediately to the poor, if they were in urgent necessity, and if his purse was already exhausted; so that often his steward hardly knew where to turn in order to meet the ordinary expenses of the house. Once, it is even related, that the bishop sent out his watch to be sold, to provide dinner for himself and a guest, his charities having absolutely exhausted all the money then at his disposal. Even supposing (which we had no reason to do) that these and similar stories were to be attributed to affectionate exaggeration, they still shew what he must have been, what saintliness and heroism he must have shewn in the episcopal character, when as yet his name was hardly known out of Italy.

Early in the pontificate of Gregory XVI Mgr. Ferretti also discharged the office of apostolic nuncio to Naples. This was in the year of the cholera; and most readers will probably have heard how, during that visitation, his noble charity shewed that the spirit of the Borromei and the Belzunces is not extinct in the Catholic church; how he disposed of plate, furniture and carriages, to relieve the poor, giving up the etiquette of rank, and walking on foot; since, as he said, "when the poor of Jesus Christ are dropping down in the streets, His ministers ought not to ride in carriages."

In 1840 he was elevated to the rank of cardinal, by the title of SS. Peter and

Marcellinus. At Imola he remained till the death of Gregory XVI in the faithful exercise of his office. During the last year of his residence at this place, he carried on an interesting correspondence with a view to establish in his diocess the "Sisters of the Good Shepherd." It will be known that that sisterhood is chiefly employed in the charitable work of instructing and relieving female penitents, for whom Cardinal Ferretti was founding a house of retreat, for the success of which he was exceedingly anxious, seeing, to use his own words, "the lost daughters of the world soliciting admission into the fold of Jesus." At first, there were difficulties for want of means; but at length, in September, 1845, four sisters arrived from the convent at Angers, and were joyfully received in the cardinal's palace. By October the house of retreat was ready, and at its opening, the cardinal himself said mass, and made an exhortation before his clergy, "that they might know," as he said, "how dear this undertaking was to him." M. Liancourt supplies us with two beautiful letters which he wrote on this subject to the abbess at Angers. We shall give a short extract, in which is a letter from one of the good sisters themselves, not only pleasing from its simplicity, but important also, as shewing that Pius IX has that characteristic of the great Catholic mind, in a high value for *seemingly* trifling "rules;" a disposition often condemned as formal, but forming, as it were, the body of holiness, animated by the spirit of love and Christian cheerfulness and zeal.

"The archbishop of Imola provided for every thing. He it was who regulated the whole of the domestic arrangements of the religious and penitents. 'His great care,' writes one of the religious, 'is to keep constantly at his side the *coutumier*, in order that every thing may be done according to the rules; he himself reads to the architect the rules concerning the *grilles*, &c. Our least desire is immediately ordered by him to be done; he gives directions for it to his steward. He finds that all we make use of is too simple and too little. He nevertheless admires this simplicity. This morning he took great pleasure in reading before us the penances, the *coulpes*, and concluded by saying, 'Come, come, you are all so good that this will not be necessary.' But he declares to our mother, that if by October she does not speak Italian, she shall eat dry bread and drink cold water for three months, as a penance."

In less than a twelvemonth after this, he was interrupted in a retreat preached by the Jesuits, to attend the conclave which terminated in his own election to the papacy.

Affairs in the papal provinces on the accession of Pope Pius IX were in about as bad a state as it was possible for them to be, short of the anarchy which, but for his appearance, they must almost immediately have produced. The finance department, from the system of farming the revenues, and from other causes, was so disordered, that the government was on the verge of bankruptcy; and yet the taxation was so capricious, so heavy, and in the shape of such offensive monopolies, so cruelly worked, that it was beyond the endurance of the people. The most clumsy and demoralising methods had been taken to adjust affairs; such as, the sale of government offices, the creation of sinecures for loans, and the raising of supplies by means of lotteries; the army consisted of mercenaries, and peculation prevailed among its chiefs; the higher civil functionaries were greatly overpaid, and the lower ones defectively in proportion. There was, of course, no representation, and civilians were excluded from all political affairs. An attempt had been made to remedy this under Gregory XVI, and a scheme of administrative reform was proposed by the Five Powers, when the disturbances broke out in 1831, but it was almost directly laid aside. There was very inadequate security for life and property; but for political offences a most

jealous system of espionage was maintained, which kept in employ an immense number of worthless informers, the seed of last July's conspiracy, destroying all social happiness. An accusation from one of these persons was enough to imprison an innocent man for years; whilst the great difficulty of getting at the government or the pontiff, destroyed all hopes of redress. It is true that the outbreak of 1831 had justly alarmed them; but to such an unheard-of extent had they been carried by the dread of insurrection, that when Pius IX came to the throne, there were no less than two thousand subjects of his holiness either in exile or in prison for political reasons. The same miserable principles were in application throughout. The censorship of the press was extremely rigid. All meetings and clubs, even of a convivial kind, were prohibited; learned societies were discouraged; postal arrangements were in a very doubtful state: in short, corruption reigned every where. Added to all this, was the consciousness which rankled in the minds of the people, that it was the interest of the hated Austrians to keep matters in that state, and that their assistance had been exercised, and was always ready, to hinder them from ever emerging. Such was the state of things which Pius IX, *homo missus à Deo*, found on the day of his election in June, 1846.

He decided at once, as every one knows, to strike the first blow at this mass of social corruption by a general amnesty, the conditions of which were based on the largest principles that good order could possibly permit. A solemn declaration of loyalty was the only stipulation required of those availing themselves of "the pardon;" and it extended to all, with the exception of persons guilty of other than political offences, and a few ecclesiastics, state-functionaries, and military. The rest were recalled, if in exile; released, if in prison; and restored to the full exercise of civil rights, if incapacitated, or under the *surveillance* of the police.

This decree was published on the 18th July, and immediately produced an ecstasy of joy throughout the papal dominions. Happiness was now restored to thousands of families—mutual confidence succeeded to that miserable cowardice and cunning that had so long poisoned all the peace of society, and in many ways altered and degraded the national character; men were not afraid to propose schemes of amelioration, now that a sovereign was willing to hear them; and crowds of intriguing and desperate men suddenly became devoted partisans of him whom they recognised as at least the great political chief of Italy. The crude, yet suggestive, material, for which able pamphleteers would have been, in former times, merely lodged in S. Angelo, was now examined with kindness and discrimination; the very name of Pio Nono became a watch-word that disarmed public strife, and reconciled even private feuds, diffusing hope and peace wherever it was heard. It seemed as if a Christian Numa had appeared in the Eternal City, "quum ipsi se homines in Regis, velut unici exempli, mores formarent."

Such was the basis of that noble superstructure which Pius IX proposed to erect, and which is still in progress under his skilful hands. Were he to die to-morrow, his year's pontificate will have left to the papal states, either in actual working or in germ, a native military organization; a reformed prison-discipline; a tolerant policy towards the Jews; a mild censorship of the press; the abolition of the exclusive use of Latin in courts of law; the admission of civilians to political functions; a constitutional government; a better-regulated system of taxation; the introduction of railways throughout the country; a "customs-union" with other Italian states, which will destroy those local animosities so ruinous to Italy, and lay the basis of a new era for commerce; and lastly, the principle of Italian nationality and independence. If we speak of other nations; to the Christians of the East, languishing

under the careless eye of France, he has given an efficient protector—a Catholic Patriarch of Jerusalem; the idea of a reference to the pope was at least not derided by the haughty Diet of Switzerland; a papal nuncio will soon reside at Washington, whence a *charge d'affaires* has been sent to Rome: a British ambassador will ere long be despatched to the Eternal City and a minister sent from Rome to London. For Ireland Pius IX has asserted the principle of education, and repelled the calumnious assailants of her laborious clergy. For England he has created a Catholic hierarchy.

For the U. S. C. Magazine.

THE ORIENTAL PEARL.

BY MRS. ANNA H. DORSEY.

CHAPTER IV.

Trials. The Crown of Thorns. The Pearl.

ONE of Krunfeldt's old friends superintended the widow's affairs, and managed every thing to the best advantage. He secured two small though pleasant rooms for her, in a house situated some distance farther up in the western part of the city, where, through his exertions and Marie's active industry, she was comfortably settled before the sale took place. She was thus spared the pain of witnessing a scene which would have harrowed her feelings to the last degree of suffering. When, accompanied by Marie and Katrine, she arrived at her new place of residence, feeling sadly enough at this separation from the place she loved so well, and the breaking up of ties to which from long remembered associations her heart clung affectionately, she was agreeably surprised at the comfortable and neat appearance of every thing around her. Some few of her favorite plants were blooming sweetly and brightly in the window, and the winter sunshine, clear and warm, fell streaming through them, in chequered beauty on the floor. A brisk fire blazed on the shining red hearth, over which the tea kettle sang its own merry song; and her pet cat lay dozing in the corner, as peaceably as she had been wont at home. The tea table was set out, with its fine white cover and neat service, and added so much to the home look of every thing, that the murmurs and complaints which naturally arose in the unsubdued heart of dame Krunfeldt, died away on her lips, and embracing Marie in silence, for she felt too much emotion to speak, sat down in her own arm-chair, with a sensation of satisfaction which she had little expected to feel in her strange home. After the funeral expenses and rent had been paid, there was only a little left, but that little enabled them, added to the small sums which they earned time after time by sewing and netting, to live for some weeks in frugal comfort. They met with much kind sympathy from their former friends, but from them they could expect no assistance whatever, as they generally belonged to a class like themselves, solely dependent on their own exertions for a support. Father Holburg, loving the poor, through the Holy Redeemer under whose divine auspices his order had been instituted, and whose name it bears, was a true and faithful minister

of God. His life was a close imitation of the example of Christ; he was in the world, but not of it, and if the rich heard of his sanctity, the poor—the needy—the prisoner—the hungry, and naked—were those who experienced and acknowledged gratefully, the great benefits which they derived spiritually and temporally from it. The world, that keen observer and judge, which from its throne of folly watches with penetrating eyes, for purposes of scandal and ridicule, the slightest causes for either, in the conduct and characters particularly of those who as legates of God stand between them and mankind, paid its willing tribute to those virtues which demanded its respect, nor could the greatest enemies of religion detect the least shadow of that worldliness of spirit which would so scandalously have dimmed the lustre of his sacerdotal character. Knowing their need, and Marie's anxiety of mind concerning her father and Henrich, he visited them frequently. They needed his consolations, and Marie always felt more tranquil and inspired with greater mental courage, after hearing him talk in familiar and cheerful tones of the way by which afflictions and tribulations might be offered as a precious and available sacrifice to God. But dame Krunfeldt had been a summer Christian! While the tide of prosperity flowed brightly and uninterruptedly on, and nothing occurred to disturb her tranquillity or try her faith, she loved and adored God through his blessings and good providences; it was no trouble to her to worship and serve Him who had made her ways in life so easy, and having abundance of the good things of life it was without an effort that she had sometimes fed the hungry and clothed the orphan; therefore when the sudden blow fell on her which deprived her of all that had made her existence calm and pleasant, she could not recognise with humble and trusting love the hand which dealt it. It was the same which had poured out years of blessings around her, until, in the pride of her heart she had begun to think they must last for ever; but she shrank away from it with repining and sullen dread—she would have thrown the cross far from her, and rejoiced only in the glory of Christ, while she was unwilling to share his sufferings. Her spirit's warfare was only just begun; her position and trials were new, and though she struggled against all sinful regrets, her efforts were feeble, and at first unavailing. She became peevish and fretful with all around her, notwithstanding which, her soul's eye was looking through the misty shadows of earth's storm, towards God, whose mercy would at last reward its perseverance by dispersing them and revealing himself in all his clement majesty to her. Marie pitied and bore with her, and served her with all the filial piety of a child, teaching Katrine who had become useful and industrious, to do the same. Hoping and fearing, she daily wended her way to the post office to inquire in her sweet broken way for a letter. But the constant reply to her plaintive inquiry, was, "*None,*" and her heart, sick and almost fainting within her from continual disappointment, sought refuge, as she returned slowly homeward, in the church, where bowing her weary head to the marble floor, she poured out her tears and sorrows at the feet of Jesus and Mary. The winter had set in severely, with every prospect of its being a long one, and their means were daily decreasing. The streets were almost impassable from continued snow storms, and the wood-boats being kept out of the harbor by the violent winds and tempests which prevailed, made fuel so scarce and high that many a poor family suffered extremely from the rigors of the season, and more than one instance occurred in a populous and Christian city, of individuals being frozen to death. Added to these evils, provisions increased in price, and every thing seemed to be adding additional gloom to the clouds which were gathering around the head of Marie, whose way was hemmed in by trials of every kind,

as guant want approached and brought with it its own peculiar crosses. Dame Krunfeldt, so long accustomed to comforts and delicacies, grew sick, and feeling for the first time chills through her frame, which there was but a handful of fire to warm, and hunger which a crust of bread was insufficient to appease, became loud and wearisome in her repinings. Still Marie's patience was enduring and sweet, but when she saw Katrine's cheek growing pale and wan, and the child suffering the pangs of cold and hunger without a murmur, an emotion, like the failing of a long cherished and last hope, wrung her soul—but it fainted not—her young heart trusting in Almighty promises, bravely weathered the storm—there was one comfort—one friend—one joy to which it clung with trusting faith! God was the beginning and end of her hopes. Recollected in him—meditating on his sure and steadfast promises, and hanging with all the love of a child for its tender mother, on the protection of Mary, she found serenity for her spirit amidst the storm. At night her dreams were filled with bright visions of the past; and on her sleeping fancies was painted in beauteous colors their cottage home in Faderland, under whose peaceful shelter were gathered those she loved. Her father and Henrich smiling and healthy were ever by her side in those happy dreams—sometimes her mother's face, sad though calm, smiled on her—once again it came—and filled with joy Marie sprang forward to kneel at her feet, but the beloved shade, placing a garland on her brow, glided from her wondering eyes. Sharp pains pierced her head, and she lifted her hand to remove it—it WAS A CROWN OF THORNS—and with a low, troubled cry she awoke. The watchman was crying the hour of "two," and she heard the sleet dashing furiously against the rattling windows, so, commending herself to the care of her Heavenly Father and the Blessed Virgin, she crossed herself devoutly, and soon fell asleep again. She still dreamed on. The thorns of her crown began to blossom, and the tears which she had wept while wearing it, had become splendid jewels which glittered like stars among the mystic blossoms, and amidst all she saw Henrich's pearl, fairer and more beautiful than ever, in a splendid setting of gems. Then her fancy became disturbed—and her dreams confused—her guardian angel had whispered to her spirit all that it was permitted him of the future, and folding his pure wings around while she slept continued his holy vigil. Sunshine and plenty filled Marie's dreams—perplexity and want were her waking realities—but like the hunted deer, seeking the cool covert's shade and the refreshing stream, she sped frequently to the sacred rites of religion, and found that through its holy sacraments, sweet drops distilled from the cross, to soothe and replenish with new grace her faithful soul, amidst its tribulations. There was much of anxiety and sorrow to make nature war against her trust in God—but there was more of peace, and amidst her sufferings, her mind calmly stayed on Him rejoiced.

"Marie," said dame Krunfeldt, a few days after her singular dream, "I feel so feeble and sick. Make me some hot broth with spice and wine in it."

"Alas! good mother, our last loaf is gone, and there just remain a few pennies of our little store, to buy one to-morrow. How then can I make a spiced broth?" asked Marie.

"Ah Lord! what trouble! you should have gone out to be lady's maid or nurse long ago, Marie, and got a place for Katrine, instead of which you have both hung like a dead weight on me all the winter. I, a lone woman, could have lived comfortably until spring on my little means—but now—the Lord help us—I don't know what to do!" she said sharply.

"It would have been better, mother Krunfeldt," said Marie patiently—"but I was a stranger in a strange land, and thought I would try and be a comfort to you, while I maintained myself by sew-

ing, and whatever work I could get, until my father comes home. When he comes, we shall all be very happy and comfortable again!"

"Come indeed! you forget he has never taken the trouble to write but once to you. No, he's glad to get rid of an encumbrance, and he'll settle out there with that wild fellow, Henrich, and marry again, and forget you are in the world!" replied dame Krunfeldt, angrily.

"Oh no! no!" cried Marie, who felt her heart swelling with indignation at this unjust construction of her father's conduct; but making a single pious aspiration to the holy name of Jesus, she quelled her rising anger and said gently, while tears slowly trickled over her pale cheeks, "he will come very soon now, I am sure. He never intended we should be a burthen on any one, but God has willed it so. He left means for us, and oh, mother Krunfeldt, if I only knew where to find the good gentleman in whose hands he placed them, how soon should you have every comfort your heart might desire."

"Now thou ungrateful one—dont—dont reproach the dead in their graves. You dont show the patience of a Christian, Marie! My poor man was called off so suddenly, God help his soul, that he did not even remember me, how then could you expect him to attend to a stranger's affairs? But I am fainting with hunger—go out and buy bread, and a gill of wine, and a few grains of spice, to make me a hot broth."

"I will, mother," said Marie, putting her cloak and bonnet on. "Thou art old and sick, and shouldst have it. God help thee in these great sorrows which have fallen on thee in thy age!"

"Thou art a good child, Marie, to bear with my ill tempers so well. O Lord! help us all," said the old woman, covering her face with her shrivelled hands, "but go on—I shall faint with hunger and cold!"

Marie went with a sinking heart to the nearest shop for the articles she needed. It was kept by a bluff, good hearted German, named Schaff, who, besides accumulating cents and dollars, had scarcely an idea beyond his sauerkraut and pipe. His wife was remarkable in the neighborhood for her regular piety and charitable acts, and he was wont to say, laughingly, that "his vrow had religion enough for both of them!" When Marie entered he was reading aloud, from a German newspaper, the report of a terrible steamboat explosion on the Ohio river, and did not perceive her. She caught a few words as she went in which arrested her attention in a painful degree, and leaning on the counter, her face as white as a flake of new snow, she listened to the horrible details of wreck and death. He paused, and was about folding up the paper, when another paragraph caught his eye. "Ho! ho!" he cried, "here is more of it. 'In addition to the names we have already furnished of those who perished in the wreek, we have ascertained those of two respectable Germans, who were going westward with several hundred dollars to purchase lands. Their names were —— Conradt and Henrich Stiener.'"

Marie heard no more. Uttering a heart-rending cry, she fell fainting to the floor. Poor Schaff was stupified with fright and horror. He had not seen her when she came in, and did not know that any one was in the shop until he heard her shriek; but his wife, raising her in her arms, rubbed her with stimulants until she recovered, and then they discovered, from her agonized and incoherent ravings, that her father, and almost brother, were lost, far away in that awful wreck on the western waters. Her grief was inexpressible, and her pangs more readily imagined than described. It was a pitiable and heart-rending sight to see the young stricken girl, bowed like a blighted blossom to the earth, while with sublime courage she tried to yield her nature, its agonies and her soul, altogether, as a

holocaust to God. She now indeed wore the crown of thorns. Her cup was full, and from her soul she prayed, that if it might not pass away from her, the will of God, not hers, might be done. After she had recovered a little composure, Schaff and his good wife, knowing where she lived, calling in one of their boys to attend to the shop, assisted her home. Dame Krunfeldt, provoked at her delay, was ready to assail her with harsh reproaches when she came in, but when she saw her led in by two strangers, looking so pale and woe-begone, she raised up her hands with affright and knew not what to think, but when she heard from Mrs. Schaff the shocking events which had occurred, all her feelings of human kindness asserted their sway in her bosom, and leaving her bed she feebly approached Marie and fell weeping on her neck;

"Pardon me, child, for all the trials I have given you! I little knew the good Lord was about sending thee such a cross for thy weak shoulders!"

She sobbed "Oh suffering Redeemer, pity—pity me—let my wounded soul repose on thee—withdraw not thy arm when all else like broken reeds have failed—oh dear Redeemer, pity me!" was all she could utter. Her cheeks were as white as the blanched leaves of a lily, and her eyes, burning in their sockets, refused the relief of a single tear.

"Ah! my child," said the shop keeper's good wife, "when all fails on earth, the dear Redeemer embalms with his own tender love and consolation the aching hearts of those who trust in him. And what, after all, is life? We struggle—we toil—we weep and brood over our pangs as if there was no end to it all—no rest in the grave—no peace at last in heaven! Thou art right, poor child, to lay thy cares where they will be the soonest healed!"

"Pity me, oh dear Redeemer," she still gasped out, and it seemed as if life itself was fleeting with every word.

"Go home, Schaff," whispered the excellent woman to her husband, "and send Christian hither with bread, wine, and tea, and if there's a fresh chop left, put it in with the rest. These people, who were once better off than ourselves, I do believe are starving."

"Ah Marie—good Marie—my dear sister!" cried Katrine, throwing her arms around her, "thou art now left as I was once; my heart was breaking, and I expected to die in this strange country with hunger and cold, when I found that no one noticed me, and every one was leaving me alone. I am a simple, foolish child, but, Marie, I trusted in God, as my mother taught me—and thou—thou, my dear Marie, didst come—like one of the angels of God, to comfort and protect me. Thy father—the good Conradt——"

A flood of tears gushed at last from Marie's eyes; her father's name and the simple words of the child had unsealed the fountain, and her heart relieved of its iron bound pressure, yielded to more natural and gentle grief.

"Oh my father! my kind father! my poor Henrich, shall I never see you again? Did we leave our dear home in Germany—the grave of my mother—and all our friends, for this? Thy ways are mysterious, oh God, but full of wisdom and love, teach me then to resign my will entirely to thine in this tremendous trial!"

"What *will* become of us all now?" thought dame Krunfeldt. "I am afraid I am getting very wicked—it is not right for me to struggle so proudly against Providence, and I will no longer do it. I will be like Marie with the help of heaven! If we cant get work, and if we starve, there'll be an end of the matter, and we shall get on our way to heaven so much the sooner."

Marie, with her head on Katrine's shoulder was weeping—not bitterly—for religion sweetened the bitter waters of grief; and Mrs. Schaff, sitting on the bed beside dame Krunfeldt, was telling her the circumstances as they occurred, and

how much they had pitied Marie, when they discovered that her father had perished in the wreck. It was an old paper that Schaff had got round a bundle which came to the shop, and she was quite astonished when she heard him reading, for he seldom read any thing more than his prayers at church. In return, the dame related her history and bewailed her fallen fortunes, and told how she had sent Marie out with their last penny to buy ingredients to make a spiced broth.

"And now I cannot tell," she continued, in a low voice, "how we are to live, we have tasted nothing but bread and water for two days. I try and say, God's will be done—I wish from my soul I could say so—but, neighbor, it is a hard thing to say thank'ee for hard blows, and sometimes when I lie down at night, I feel afraid because I think God has forsaken us."

"But how wrong," said Mrs. Schaff, "I once heard a Gospel read in church when I was in great trouble myself, which made a wonderful impression on me. Our dear Redeemer was telling his disciples how foolish it was to be solicitous about what they should eat, and drink, and wear, fearing that if they bestowed too much of their time on such matters, they would forget in a measure their own souls; for you know, neighbor, it is like having two masters, to be too anxious about the things of this world, and trying to serve God at the same time—and he told them they could not do it, for if they tried it, they would sustain the one and hate the other, and you know, the world is very apt to be the one that is sustained and loved. Then he says, 'Behold the birds of the air, for they neither sow, nor do they reap or gather into barns, and your Heavenly Father feedeth them!—And for raiment, why are ye solicitous? Consider the lilies of the field how they grow: they toil not, neither do they spin; But I say to you, that Solomon in all his glory was not arrayed like one of these.' I tell you, neighbor, we must become like little children, who, without a thought or care for their raiment or food, depend with trusting love on their parents for them; so must we do, and the good Lord will provide for us in his own good way."

"Thou art right, neighbor! thou art a most excellent person to give us such good advice, but it is easy for people who have never had misfortunes of their own to talk pleasantly about the will of God. I would care but little though for any thing now, if I only had a bowl of nice spiced broth!" said dame Krunfeldt sighing.

"Well," said Mrs. Schaff, smiling pleasantly, "thou wilt get thy spiced broth, never doubt it. Thou dost need it, I see. But what a mistake thou hast made. Trouble! I have had it of every kind; cold, hunger, sickness and death, have all in their turns distressed me, but I clung fast to the promises of God, neighbor, and as he lives, he never has forsaken and never will forsake those who trust themselves and their affairs with simplicity of heart and fervent faith to his keeping!"

Just then a sturdy boy entered the room with a basket load of provisions on his arm. It was Christian Schaff, and his mother, as soon as he had set the basket on the floor, despatched him back for an armful of wood, which he speedily returned with. Very soon the active and benevolent Mrs. Schaff had a cheerful fire kindled on the hearth, and every thing sounded the note of preparation for a plain, but plentiful repast. Dame Krunfeldt's broth was first attended to, and it warmed and strengthened her so much, that she was in a short time quite busy. Tears still rolled over the pale cheeks of Marie, who sat quite still with her hands folded together, apparently forgetful of every thing except the fiery trial which was wringing her heart.

"Nay, now, child, take it," said Mrs. Schaff, offering her a bowl full of the broth, "do not refuse this. Thy poor stomach needs something warm and com-

forting, take it, child, thou mayest fall into a long and dangerous spell of illness from neglect, and thou knowest right well, that it is wrong for us to do any thing which might be an injury to ourselves."

"Thank you, you are very kind!" said Marie, drinking the broth, while more than one scalding tear mingled with it.

This good Samaritan remained with them throughout the day, comforting and consoling Marie in her pious and sensible way, and listening patiently to dame Krunfeldt's lamentations, proffering every now and then, when an opportunity occurred, a word of good counsel. Katrine's face reflected every shade of expression which flitted over Marie's countenance. If she ceased weeping a moment, the child smiled, but when her tears again flowed, her cheeks also became wet, and her eyes drooping and sad.

When the excellent Mrs. Schaff left them late in the evening, she promised to interest herself busily the next day to procure them sewing, or netting, which had become quite fashionable, for certain ornamental articles of dress for ladies and children, and in which dame Krunfeldt excelled, the prospect of which quite cheered her desponding spirits, and she slept that night in more comfort than she had done for weeks.

After a sleepless night, Marie arose before dawn to prepare herself, by meditation and recollection, for confession and holy communion, that she might, in her Father's house, unbosom her anguish and sorrows to her pious director, and receive as from heaven that counsel, comfort and advice, which she so much needed, and feast on that immortal food which would strengthen her soul with more abundant graces and fortitude for life's conflicts. But when she got to church, and was kneeling in her usual place near the confessional, some one whispered and informed her that Father Holburg had been sent away unexpectedly by his superiors to a distant mission. She felt this to be an additional trial under existing circumstances, but she did not allow her disappointment to interfere with the pious object which had brought her hither. She knew full well that every priest, duly commissioned, could exercise the same divine functions, and that the same sacramental graces flowed alike through all, and she was too well instructed in religion not to feel conscious, that it would be wrong in her to delay confession and holy communion, because the clergyman to whom she had been in the habit of confessing was absent. It was repugnant to human nature to carry its humiliation to a stranger's ear, and Marie, like many others, shrunk from it, but faith and the demands of her soul triumphed over these suggestions, and with a contrite heart she approached the sacrament of penance. And well was her pious soul rewarded. After receiving the holy communion, a sweet calm diffused itself through her mind, she felt, that now, left alone on earth, she belonged more entirely to God, and determined to devote herself more perfectly to him through life. Her sorrows were sweetened by those hopes which religion alone can give; she knew that her father's life had been blameless and almost perfect, and Henrich, as long as she had known him, remarkable for his cheerful trust in God and love of religion, and the consoling idea began to pervade her soul of their being in the enjoyment of eternal rest beyond sorrow, disappointment and suffering, for ever. Thus were her bitterest tears wiped away by the hand of Him in whom she confided. Long did she kneel before the altar in calm and profound meditation, and unconscious of the lapse of time would have remained there much longer, although the morning sunbeams streamed brightly in through the rich windows and filled every object with beauty; but a lady, who had been observing her for some time, approached her and touching her on the shoulder, told

her that the church doors were about being closed, and if she would oblige her by following her out, she had something of importance to say to her. Marie's face became suffused with a modest blush at the idea of being noticed by a lady of her appearance, and after making her act of adoration to the blessed sacrament, she left the church and found the lady waiting for her on the steps.

"Thank you," said the lady, who had a fine benevolent countenance, "for coming. But I wanted to know if you could tell me of any honest, particular person, whom I could employ to do fine washing and clear-starching. My woman got married last week and has gone to New York with her husband, and my sister and myself are so very particular about our collars, caps, and handkerchiefs, that we do not like to trust them with an inexperienced hand."

"I am a stranger, lady," said Marie, casting down her eyes, "and know but very few people in this country—I do not know any one who understands the business you have—unless—I—do not know any one, lady!"

Marie was a neat hand at such work herself, and was about telling the lady so, but confused at her own boldness, and fearing it would appear too forward, she checked herself.

"Unless what, child?" asked the lady, who began to feel an unaccountable interest for the young foreigner. "Perhaps you understand clear-starching yourself?"

"Oh yes, lady! my mother taught me. She used to do up fine laces and muslins for the duke's sister when they were at their castle, near our forest in Germany, and I always assisted her!"

"I like your face, child!" replied the lady, putting on a pair of fine gold spectacles, and surveying Marie more closely. "But tell me one thing—are your circumstances easy?"

"Very poor!" she replied in so low a tone as scarcely to be heard.

"Humph! if I thought you could do them to please me—for we are very particular—we pay one dollar per dozen, and between us, we generally have three dozen pieces of various kinds to be done up a week; if I thought you could do them nicely, I would engage you at once to come to my house, where I could instruct you in whatever you are deficient."

"Oh lady, it would be a great charity and blessing"—said Marie, clasping her hands together; but again confused, she hesitated a moment, and looking down, said more quietly—"I could try, lady!"

"Well! come and see now where I live, and to-morrow morning, you may come before breakfast, if you choose!" said the lady, "I do not live very far from the church, so you will not have far to walk after mass."

Marie looked at the house. She had observed its elegant and spacious exterior frequently before, on her way to and from the post office, and wondered, simple child, if grief or anxiety had ever entered so luxurious an abode. Promising the lady to come early on the following morning, she respectfully bade her adieu, and hastened home.

Dame Krunfeldt was quite elated and rejoiced at the prospect Marie had of earning from two to three dollars a week, while she, grateful and humble; regarded it only as an instance of the kind care of God over his children. Her heart was lightened of a heavy load, and though the thought of her father and Henrich frequently dimmed her eyes with tears, her heart was tranquil, and she performed her usual daily task with cheerful industry. Her heart was chastened sorely, but she knew that such wounds brought with them, to a resigned soul, their own healing balms; therefore, when a sigh stole from her lips, or tears from her eyes, there came with them neither murmurs nor repinings. Dame Krunfeldt regarded her with wonder and admiration, and began to think, while she put on a clean cap and a more tidy dress, that Marie was the most holy young person she had ever seen.

Late the next evening, after Marie returned home from her day's work, as she was going down stairs, to run over to Mrs. Schaff's for a loaf of bread, she encountered a rough, rude looking man at the door. He told her in an abrupt manner that if their rent, which was two months in arrears, was not paid on the morrow by twelve o'clock, he had a warrant from their landlord to seize all their effects, and turn them out to seek lodgings elsewhere. He then turned away with a sullen and dogged air and walked off, leaving Marie overwhelmed and almost stunned at this new misfortune.

"Oh my God!" she cried, clasping her hands together, "thou dost see fit to try thy servant's faith by many strange and mysterious events—all is dark and uncertain around me, I am encompassed around, like a bird in the fowler's net, wherever I turn I meet with sorrows—yet oh adorable Redeemer, I complain not—it is all right—all just, only do thou, my heavenly Father, guide and direct me, and I shall fear no evil!"

She put her hand into her pocket to draw out her rosary, that she might contemplate for a moment the image of her crucified Lord, which was appended to it, and the benign countenance of the holy and suffering mother, whose medal also belonged to her beads, and by comparing her sorrows with theirs, see how little, after all, she had to bear, and with an humble heart offer up her afflictions in union with theirs. As she drew her rosary from her pocket, something fell on the floor, and as the last sunbeams of the closing day streamed in through the open door, her attention was for a moment attracted by a star-like object glimmering in the red light. She stooped to examine so strange an appearance, and, lo! it was Henrich's *Pearl*, large and beautiful, amidst the evening sun rays, at her feet. The little case tangled in her rosary, had fallen to the floor, and becoming unfastened by the shock, the pearl had rolled out.

"Ah, Henrich," she said, gazing at it through her tears, as it lay in her hand, never shall I behold thee again on earth. Peace to thy soul. This is all now left to remind me of thee, and—and—." Marie paused in deep thought. "How strangely is it brought to my notice," she at last said, "it is a splendid jewel, and I might obtain a sum for it, quite sufficient to preserve us from this threatened calamity. Oh yes! Providence is the high power which directed this apparent chance. Henrich would forgive me, I know—I will go at once and carry it to some honest jeweller, who will purchase it from me, then all our difficulties will be at an end, for I have work, and dame Krunfeldt will even have some! Oh how many blessings has God sent us through this Oriental Pearl." She thought of the story of Henrich's life, which he had told her before he left the city. She had observed on the principal business street in the city, a small and elegantly fitted up jeweller's store, in the windows of which she had observed in passing, among the splendid show articles placed therein, handsome ivory crucifixes and rosaries, also a few small exquisite paintings on sacred subjects. Thither she determined to go, for Marie felt, that wherever she saw these holy signs, she should meet with Christian courtesy and kindness.

To be concluded next month.

Translated for U. S. C. Magazine.

PASTORAL LETTER OF THE ARCHBISHOP OF PARIS.

The following extract from a letter, recently addressed to the clergy and laity of his diocess, by Mgr. Affre, in reference to the political changes in France, contains an admirable outline of the doctrine which has always been maintained among Catholics, on the nature of the temporal power and the relations of the church with civil governments; it shows the essential tendency of her spirit and policy to diffuse the blessings of true liberty, and throws considerable light on the character of the several revolutions that have successively agitated France. This document deserves an attentive perusal.

DENYS AUGUSTUS AFFRE, *by the mercy* of God and the grace of the holy apostolic see, archbishop of Paris, to the clergy and faithful of our diocess, health and benediction in our Lord Jesus Christ.

Never, my dear brethren, was it more necessary to invoke the divine protection over France. God alone can impart to a people, called upon to regulate its political destinies, the wisdom it has need of at so important a crisis, because he alone *holds in his hands the thoughts and the words of men.* Our destinies are not the result either of chance or of learned combinations. "What appears fortuitous to our uncertain counsels," says Bossuet, "is the effect of concerted design in a higher sphere." Who amongst us, in hearing the terrible thunderbolt that came without any warning sign, to crush in an instant a throne of such mighty power, did not immediately recognize the mysterious designs of Him, who is pleased to show to kings that they are invested only with a borrowed majesty. What Christian, after having fallen down to adore this prompt and terrific justice, does not feel the necessity of raising his eyes to heaven, to invoke upon France its plenteous benedictions!

Elections will soon be held for the purpose of appointing representatives whose business will be to frame a new constitution. Let us not forget, my dear brethren, that there is a supreme lawgiver above, who reigns over all legislative assemblies; who alone can secure the influence of just laws, because he alone can inspire that disinterestedness, that love of justice and true liberty which are superior to the passions of men. Let us invoke that wisdom which so often abandons the thrones of this earth, but which from all eternity is seated by the throne of Him who created the world. Let us implore it, in behalf of our representatives, that it may direct them in their proceedings, and may defend their undertaking, if it is worthy the noble heart of France, against all the despicable interests that may strive to hinder its success.

Equity in the laws; equity in the officers who interpret or execute them; sincere submission on the part of the citizens, prompted by a great love of order; patriotic courage to defend society at the risk of life; these are all gifts of God, because every "perfect gift cometh from him." To him, therefore, the inexhaustible source of all good sentiments and of all the virtues, should we elevate our hearts with a feeling of tender love and unshaken confidence.

Ask us not, dear brethren, if we have any other desires. After having entreated

the Holy Spirit to enlighten a nation whose destinies are so dear to us, we have but one wish, a wish that embraces every other, that expresses all our sentiments, and that seems to break forth from our heart as a cry of love and hope; that wish, we take God to witness, is the happiness of the country. "The happiness of the people is the supreme law," said one of our predecessors in 1789: "it is the first principle and as it were the last end of all just government. How could the divine wisdom and goodness have consented to sacrifice the welfare of the masses to the glory of a few individuals? It was the design of God, in appointing chiefs for the government of a people, to furnish them with protectors. It was his intention according to the sublime declaration of Jesus Christ, that the highest among men should be the servants of all."

Take notice, dear brethren, of that astounding word, that the first, the heads of nations, whatever their form of government, are bound to have the modesty, the devotedness, the probity of good servants. Hence is derived that admirable expression of *public service*, to designate the various employments of the magistracy, the army and the administration. We, your pastors, are still more your servants, for the spiritual welfare of your souls. Our chief pastor, the sovereign pontiff, considers it a greater honor to style himself the *servant of the servants of God*, than could be conferred by any of his other titles.

You will observe, that this idea of power has never been entertained except in the Christian church. You would look in vain among the writers of pagan antiquity, or in those regions where civil government has yet been uninfluenced by the light of the Gospel, for the magnificent idea of power inculcated by the Saviour of men. If we turn from the Gospel to the most illustrious doctor of the church, we shall hear the same doctrine expressed. "They who command," says St. Augustin, "should not be actuated by a spirit of domination, but by a desire to promote the public good; this is the order of nature, and so has God constituted the human race." These last words, "such is the order of nature, such is the constitution of the human family," are remarkable, and the truth which they announce, is no longer a debateable opinion, but an established point of law. If heathen governments have overlooked it, we must attribute the oversight to their ignorance of the essential elements of our nature. Such is the doctrine of St. Augustin, who, in the fifth century, was the oracle of councils, the conqueror of heresies, and the most imposing authority for theologians of subsequent times. But he has done nothing more than give expression to a principle which shows itself in the fundamental dogmas of Christianity, in its morality, its discipline, and its worship. It proclaims to men, what they never heard before: "You are brethren, because you have a common Father in heaven, whose children you are by the twofold title of creation and regeneration. A brother invested with authority cannot domineer over his brethren: he can only assist and serve them."—"You must love each other," says Jesus Christ: but love induces one to serve his neighbor, to be devoted to his interests, and for this end to make the most heroic sacrifices. Our worship and discipline, being but an expression of the moral dogmas of Christianity, must awaken the same sentiments in all who are animated with its spirit.

History, indeed, will tell you, that this spirit was introduced but very gradually and almost imperceptibly into civil governments; but we must observe that it was not the office of the church to spread, by coercive means, a doctrine which was to be sealed by no other blood than that of her apostles and disciples. God, the sovereign Lord of man whom he created out of nothing, has thought proper to respect his liberty. Man, then, was to be led by suasive means to make a good

use of power and of fortune, and to hold his passions in subjection; a work which, considering the nature of the human heart, required a long time for its accomplishment: but God is more patient than we are, "because he is eternal."

Let us not forget that, according to the designs of the Almigty, man, regenerated by the Gospel, is bound to aspire, above all things else, to an eternal kingdom. By an admirable connection, however, the pursuit of his immortal destiny has disclosed to him the true secret of political prosperity and social happiness. We must remember, also, that Jesus Christ, in declaring his kingdom to be not of this world, has neither commanded nor condemned any particular form of government. St. Paul, alluding to those in power, has merely said that they were the "ministers of God for the good of the people."

With these views, the church existed under the Roman empire, and under the monarchies and Italian republics of the middle age, as she now lives under the Swiss confederation and the democratic governments of North and South America. It is a thing unheard of, that the clergy of those countries have ever shown the least opposition to such a state of things, or have displayed less attachment to it than any other class of citizens; but with due submission to the powers that are, they address to monarchs as well as to the presidents of republics—the language of St. Paul, "You are the ministers of God for the good of the people."

Under our former monarchies, we thought not of demanding a democratic constitution, because France had never entertained this idea from the time that Clovis first established his throne upon a ruin of the Roman empire. During that long period, however, of fourteen hundred years, the spirit of liberty, inherent in Christianity, has never failed to show itself. In the absence of political laws, it was seen in the national manners, and chiefly in the conduct of the clergy. Our ancient states-general were formed upon the model of our councils. When our old political assemblies were deficient in wisdom, the church made her voice heard. She protested against any kind of oppression: she spoke to kings, through the agency of her bishops, and compelled them to regulate, by the spirit of the Gospel, a power which was not sufficiently determined by the constitution of the state. The Gospel was known to all: the poor and the rich, the weak and the powerful, all revered it as the highest law.

It is unnecessary to tell you, that the panic caused by the innovations which so profoundly agitated Europe in the sixteenth century, often led our ancestors to surround the throne with dangerous adulation, and that the love of liberty suffered from the fear of the perils, to which religion and the power that protected it were exposed.* And yet, how significantly did the great bishop of Meaux and the illustrious archbishop of Cambrai speak to the most absolute of monarchs! What was the language of Massillon to Louis XV, and to his impious and effeminate court? "The great ones of the world," said he, "would be useless on earth, if the poor and unhappy did not claim their assistance. They owe their elevation only to the public wants: and so far are the people from being made for them, they themselves have been made what they are only for the people. . . . . God has imposed upon them the care of the weak and the little, and by fulfilling this duty they carry out the designs of his eternal wisdom. There is nothing real in their greatness, beyond the use which they make of it for those who suffer. This is the only distinction that God has conferred upon them. . . . . They forfeit the right and the title of their greatness, from the moment they turn it only to

* See below, Art. MISCELLANIES, an extract from the *Dublin Review*, which traces in a few words the gradual progress of European liberty in Catholic times, and the check it received from the reformation.—ED.

their own private ends." Similar views are expressed by the other orators of the church. What magistrate, publicist, or philosopher would at that time have spoken so loudly in behalf of popular liberty, and so respectfully of the eminent dignity of the poor man? When the grandson of Louis XV, sixty years later, convoked the states-general and the national assembly, in order to consecrate our liberties by a constitution, the clergy were at least as favorable to the measure as the other classes of society.

Here, dear brethren, we not only solicit your attention, but request you to consider seriously, without prejudice, and with the rare intelligence for which you are distinguished, the real history of that epoch, which has been so obscured by the pen of interested and mendacious writers. If you examine this history with impartiality, you will be convinced that liberty would have achieved a signal triumph in those days, if unfortunately it had not met with formidable enemies in the proscribers of our worship and our faith. Our first republic *succumbed under the weight of its own tyranny*, and it was *tyrannical because it was anti-christian*. Christianity would have caused it to respect individual liberty, paternal authority, conjugal unity, the property, honor and lives of the citizens; but an impious infatuation made it more blind to these fundamental principles of all social order, than the most despotic royalty had ever been before it.

We are not disposed to flatter you, dear brethren; but we cannot refrain from pronouncing over you a blessing, when we see you, yet amidst the smoking ruins of the power that has just been destroyed, manifesting so profound a respect for the rights of that Sovereign Master, who teaches kings, in a manner worthy of his greatness, that they should use their power, as he uses his, for the welfare of men.

Under the reign of Buonaparte, who spread far and wide the terror of our arms and the glory of the French name, the cause of liberty had much to suffer: because, notwithstanding the restoration of religion, which was one of the most glorious acts of that epoch, the general policy of Napoleon was less the dictate of Christian sentiment than personal interest. By the same spirit of egotism were the most ardent advocates of democracy changed into ready supporters of his brilliant yet despotic reign. Who had the courage to resist him? A feeble old man seated in the chair of St. Peter, and the French episcopacy, who both entered their protest in favor of liberty and of the papal rights. You know what was the fate of our liberties under the constitutional government of the last thirty-four years: but you have not perhaps sufficiently appreciated the motives of the clergy in standing aloof from political affairs, while many have misconstrued this isolation into hostility on their part.

Every body at this time professed to be a friend of liberty; but, let me ask, was the love of liberty sincere? Was it disinterested? They who held the reins of government were always complaining of the too great extent of liberty, and sought to restrain it through the medium of the judiciary or of further legislation. But no sooner did the opponents of this government come into power, than they undertook to abridge that same liberty which before they had wished to be unlimited; while they whose fortunes had crumbled, began to invoke the rights of freedom which they had just before denounced and endeavored to curtail. Egotism has not been less fatal to the interests of commerce, which have been the source of continual conflicts, some demanding while others rejected the restriction of free exchange.

What could we do better than to avoid these contentions, so prevalent during the last three reigns? What dangers would have threatened our ministry, if we had not abandoned this theatre of perpetual strife, and risen to a purer atmosphere,

one less accessible to the fury of the storm? There is a liberty, however, which we have been claiming for the last ten years: it is the most important of our liberties; that which it was most natural and proper for us to demand, because it is essentially moral and religious, and is identified in a thousand ways with our ministry, our worship, our teaching, and the highest interests of the private family and of society at large. In demanding freedom of education, we were implicitly demanding freedom of conscience. We required that, if the symbol of Christianity, the symbol of eighteen centuries, that epitome of the faith of so many great men and so many nations, was not the exclusive symbol of our schools, at least Christian parents and their children should not be exposed to the danger of anti christian symbols, that is, philosophical systems, which have been successively springing up and dying away for four thousand years, and which are scarcely born before they exhibit all the symptoms of decrepitude.

These simple remarks will be sufficient, we doubt not, to dissipate the unhappy prejudice that we are opposed to political liberty. It is true, we were no friends of a liberty proclaimed by the oppressors of the church and our country: a liberty which was trammeled by the footsteps of a conqueror; a liberty that was never any thing more than an instrument of ambition and cupidity: but we will love that liberty which is about to triumph, because it will aim at the equal protection of all rights; because it will secure to all the members of the great family, not the chimerical happiness with which we have been so often deluded, but all the happiness of which a powerful nation is susceptible, under the influence of just laws and a perfectly just government. In forming this desire, which we feel much more forcibly than it is possible to express, we pray God who alone can insure its accomplishment, to bless it and to grant it. Unite with us in imploring the same favor, that the French people may guard the rights of which it is so jealous, not so much by the superiority of its genius or the power of its arms, as by the influence of the Christian virtues. These should be the more generous and universal, as our natural impetuosity is the more liable to be uncontrolled by the action of law and of power.

Parisians, who like another Samson have shaken the columns of an immense edifice and made it a pile of ruins, remember that you have to wield a moral strength, yet greater, for the maintenance of peace and liberty in your illustrious city. Remember that your extraordinary and unparalleled courage will never save you without the divine assistance. Invoke, then, that God who has allotted to France so distinguished a position in the world. Let her interrogate her history, and she will learn that whatever greatness she has acquired by her indomitable valor, her generous assistance of oppressed nations, or the brilliant achievements of her sons in science, literature and the arts, she owes it all to the God who is worshipped by Christians, that God whom we beg you to implore this day, that he may enlighten and strengthen us, and his benediction may descend upon us, to remain forever."

PROTESTANT JUDGMENT AND PROPHECY.

The Presbyterian, May 6: Philadelphia. *The Episcopal Recorder*, May 6: Philadelphia.

THE movements in different countries of Europe, in favor of civil liberty, will be likely to benefit the cause of the Catholic church in more than one way. If we except the violent proceedings against the Jesuit order, which, it is still hoped, are but the passing effects of mobocratic ascendancy, to be rectified hereafter by the calm and deliberate expression of the popular will, religion will most probably gain in the long run from the removal of many restrictions which the temporal power had imposed, and by which the salutary discipline of the church was fettered in its operations. Hence, the Catholic clergy in France and elsewhere, far from lamenting the political changes which the providence of God has brought about, hail them as harbingers of a better state of things, as a triumph of religious as well as civil freedom, which may enable the church to develop more fully and permanently its resources for the spiritual good of the people.

To the reflecting and impartial mind, this bearing of the Catholic clergy in regard to the events transpiring around them, must have a tendency, perhaps more powerful than the soundest reasoning, to dispel the long cherished prejudice which has fancied the Catholic church and her clergy to be hostile to the cause of liberty. If any thing more could have been wanting to satisfy the inquirer on this subject, after the intrepid and untiring efforts of the Irish bishops in behalf of popular rights, it has certainly been supplied in the conduct of the French and Italian episcopacy, and in the sublime example of Pius IX himself, who is admitted by all to have led the way and been the main spring in the achievement of Italian independence and nationality. Such is the impression which all, who are actuated by a sense of justice and view things dispassionately, will receive from the startling revolutions of which Europe has lately been the scene. But there are minds which, otherwise intelligent, become so obtuse under the influence of religious animosity, that they cannot discern any thing commendable in the object of their aversion, no matter how entitled it may be to their respect. Such is the case with some of our Protestant exchanges. They have laid it down as a principle that "nothing good can come from Nazareth," that the Catholic religion is incompatible with the existence of political liberty, and hence let the most glaring and convincing facts present themselves to undeceive them of this idea, they set the facts aside and still cling to their favorite theory. It is certainly a matter of surprise that men who live in this age of scientific progress, should regulate their notions of things by such an obsolete method which all philosophy reprobates as the nurse of ignorance and the enemy of knowledge. It was fashionable, indeed, in the obscure periods of science, to base the explanation of facts upon some preconceived theory, and instead of deducing principle from observation, to account for the observation according to

some plausible, but unauthoritative principle. We thought, however, that this inversion of order had been exploded from the judgments of sensible men, and that they could not allow themselves now-a-days to be blinded against the incontrovertible evidence of stubborn facts. But we were mistaken. The same process of reasoning, or rather unreasoning, has recently displayed itself to our surprise in the columns of the *Episcopal Recorder* and other Protestant journals. Despite all the professions of the Catholic clergy, these journals cannot think that they are really the advocates of popular freedom. The *Recorder* says:

"The archbishop of Paris, true to his system which adapts itself to all circumstances, talks of freedom, liberty and equality, and would have us to suppose that the Roman Catholic priesthood is the fervent admirer of the most extended democracy."

But the Recorder has caught himself in his own trap. If, as he says, the system of the archbishop of Paris, by which he means the Catholic religion, "adapts itself to all circumstances," it merely exhibits the character of Christianity itself, which was destined for all nations and to exist under all governments: and, if Catholicity possesses this power of universal adaptation, how can the editor of the *Recorder* intimate that the Catholic priesthood is less the friend of the most extended democracy than of any other political organization? Does he mean, as some other Protestant papers have expressly asserted, that the Catholic clergy are not sincere in their profession of attachment to a rightly understood liberty? If so, upon what grounds can he hope to enjoy the credit of honesty and sincerity himself? If he is so ready to stigmatize the motives of others, whose actions attest their purity of purpose, what becomes of that charity and justice which in the name of religion he professes to inculcate? We fear that the *Recorder* has suffered prejudice to blind his judgment, not only against the rules of sound philosophy, but what is worse, against the fundamental maxims of Christian morality.

The same remark is applicable to other Protestant periodicals. Some of them have entered upon a regular crusade against the Catholic priesthood, lest the wisdom they have displayed in various parts of Europe, in proclaiming themselves the advocates of liberty, should redound to their honor, and add still more to the glaring evidence which fixes the guilt of calumny upon all who charge them with hostility to the cause of freedom. In one paper they are accused of hypocrisy; in another, we are informed how the vengeance of God was poured out upon the French clergy in 1792, for the crimes of their predecessors one hundred and fifty years before; in all, the Jesuits receive a due share of attention: but the most precious attempt at mystifying the character of passing events, to turn the mind from the sober consideration of facts to the speculations of a dreamy fanaticism, is found in the *Presbyterian* of May the 6th. The article is quoted from the *Banner of Ulster*, and for the amusement it would afford our readers we should certainly place it before them at length; but want of space will necessarily limit us to a few extracts. The writer begins with stating, that

"Recent events have directed the attention of students of prophecy to a discourse on the rise and fall of papacy, published in the year 1701, by the Rev. Robert Fleming, a Presbyterian minister. . . . . His father, who was also called Robert Fleming, was likewise a Presbyterian minister, and was author of the celebrated book entitled, the Fulfilling of the Scriptures. Prophecy was a favorite study with both the father and the son, and both rendered *good service* to the *science* of prophetical interpretation."

Possessing the *science* of prophecy, Mr. Fleming, jr. found no difficulty in predicting the first French revolution *ninety years* before its occurrence; and he is said also to have fixed upon the year 1848 as a grand prophetical epoch.

"I do suppose," says he, "that, seeing the pope received the title of supreme bishop no sooner than A. D. 606, he cannot be supposed to have any vial poured upon his seat immediately, so as to ruin his authority, so signally as this judgment must be supposed to do, UNTIL THE YEAR 1848, which is the date of 1260 years in prophetical account, when they are reckoned from A. D. 606. But yet we are not to imagine that *this vial will entirely destroy papacy, though it will exceedingly weaken it*, for we find this still in being and alive, when the next vial is poured out."—*Discourse page* 43.

Mr. Fleming, in his *Discourse*, makes another prediction, which the writer tells us is *worthy of record*. It is this:

"The fifth vial (Rev. xv, 10), is to be poured out on the seat of the beast, *or the dominions that more immediately belong to and depend upon the Roman see.*

"It is worthy of remark," adds the writer, "that Romanism is prevalent in all the states which have recently been revolutionized. Protestant Britain enjoys peace, whilst France, Spain, Austria, Bavaria, Venice, Milan, and other places where the papal authority is dominant, are in the utmost confusion."

Had we no other proof of the dementate condition of Mr. Fleming and his admirers than these extracts, they would certainly go very far to establish the fact. But falsehood is ever caught in its own snare. This pretended prophet declares that the fifth vial, that is, some dreadful visitation, will be poured out upon the dominions depending on the see of Rome; and his commentator in the *Banner of Ulster* would have us believe that the prediction is verified in the revolutions which have taken place in Italy and other Catholic countries. But how could he have the fatuity not to see that revolutions have also occurred in Protestant Denmark, Prussia, Saxony, &c.? Moreover, do men of sound minds, whether Protestant or Catholic, look upon the revolutions in the Catholic portions of Europe, as a pouring out of a vial of wrath? Are not these political changes, on the contrary, almost universally considered as a blessing of Providence?

The *Banner of Ulster* has introduced to us another prophet, who is far ahead of Mr. Fleming in prophetical *science*. His mode of interpreting prophecy, and collecting the fate of empires from the dark caverns of futurity, is too invaluable to be withheld from our readers. It might be of great service to statesmen in directing their policy with foreign powers.

"We cannot pass from this subject," says the writer in the Banner, "without noticing a remarkable statement, published in 1752, by the famous Dr. John Gill, relative to the French monarchy. Speaking of the number 666, mentioned in Rev. xiii, 18, he observes—

'The numeral letters in *Ludovicus*, or Lewis, which is a common name of the French kings, make up the same number, and *may* denote the destruction of antichrist, *which will quickly follow the downfall of the kingdom of France under a king of this name.*'

"Ludovicus is the Latin form of Lewis, or Louis, and the name of the present ex-king, *Louis* Philippe, attaches *special interest* to this interpretation. The number 666 may be made up out of the name Ludovicus, by computing the Roman numeral letters it contains. Thus—

L	50
V	5
D	500
O	....
V	5
I	1
C	100
V	5
S	....
Total,	666

"It is rather *odd* that the official designation of the present pope, with the addition of the ominous words, "false priest," when Latinized—"Pius Nonus, Sacerdos falsus," *i. e.* "Pius IX the false priest"—also make up the same number, 666. Thus—

P	....
I	1
V	5
S	....
N	....
O	....
N	....
V	5
S	....

S	
A	
C	100
E	
R	
D	500
O	
S	
F	
A	
L	50
S	
V	5
S	
Total, ...	666"

There are few, we think, who will not conclude with us, that the greatest oddity in all this is the ridiculous position of the prophet and his commentator. If these predictions bear no resemblance to those of Isaiah and Daniel, they most assuredly have the merit of absurd originality. The recipe is curious. We have only to take the pope's name, add a few other discretionary words to suit; then translate into Latin, Greek or German, so as to make the numeral letters amount to some visionary figures, and lo! we are prophets! In this way, the gravest prophecies of *Dr. John Gill* himself will be made void in a moment, by some other more specific process. Omit the name *John*, then change the letter *i* into *u* in the word *Gill*, and add at discretion the syllable *ed* or *er*. Thus you will have Dr. *Guller* or *Gulled*, which will suit any particular epoch that may be determined.

In recording the above-mentioned instances of *prophetical interpretation*, we really blush for the nineteenth century, and in the hope of rendering some service we recommend to the serious meditation of all who are infected with the spirit of Millerism, the following passage from the 13th chapter of Ezechiel: "Wo to the foolish prophets that follow their own spirit and see nothing . . . . They see vain things and they foretell lies, saying, the Lord saith, whereas the Lord hath not sent them . . . . . Therefore thus saith the Lord God: Because you have spoken vain things and have seen lies, therefore behold I come against you, saith the Lord God. And my hand shall be upon the prophets that see vain things and that divine lies; they shall not be in the council of my people, nor shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel," &c.

For the U. S. Catholic Magazine.

THE GUARDIAN ANGEL.

FROM THE FRENCH OF LAMARTINE.

Though our last number contained a poem on this subject, we insert the following lines, at the request of a contributor, hoping that their connection with the distinguished individual who is now attracting so much attention throughout the world, will give them a more than ordinary interest. May the angel of Lamartine guide him successfully through the difficult career into which the storm of politics has thrown him.

THE Lord arose, and soon his voice majestic called
Forth from his secret ranks of ministerial ones
A faithful soul; one of those spirits who are charged
By Him, to give to mortals counsel and support,
To bear the vows of men on wings of flame to heaven,
And watching o'er their life, their soul from guilt to keep.
Each mortal has his own peculiar angel guide,
His friend invisible, who, ever round his paths
Strict vigils keeps, inspires, conducts and raises him
When fallen. Into his charge he takes the new-born babe,
Guides, loves and walks with him e'en through the shades of death,

Then snatching up his soul from earth, he hastens on,
Through welcoming hosts of heaven, to yon most glorious throne
Where sits, with honor crowned, the Universal Judge;
Then humbly falling low before his mighty King,
The gem, in trembling hope, he lays at Jesus' feet.
Thus is it that between the sons of men and God,
Between mere empty boasts and grandeur e'er supreme,
An endless chain of beings unperceived unites
To seraphim the angels, and to angels man;
'Tis thus the Lord, the traces of his power spreads,
And peoples boundless space with spirit, mind and life. A. J. R.

MISCELLANIES.

Catholic and Protestant Influence on Government.—If in the primitive ages we can discern only faint traces of the temperate monarchy, it was reserved for the Christian church to bring that form of government to a maturer development. In all the kingdoms founded by the northern barbarians on the ruins of the Roman empire, we see from the very beginning, the sovereign convoking, for the settlement of all important affairs, his feudal parliament, composed of prelates and barons. And in the course of time, as the cities obtained their municipal charters, and the third estate advanced in wealth and civilization, we behold their representatives in the national assemblies. In Spain, in Portugal, in France, in England, in Scotland, in Ireland, in Flanders, in all the provinces of the Germanic empire, in Poland, and the Scandinavian countries, we encounter the same phenomenon. Every where we find aristocratic, and (in most places) popular institutions co-existent with monarchy. Where the third estate, as in Hungary and Poland, was unable to grow into importance, this defect must be ascribed to the absence of trade, occasioned by the incessant wars to which those frontier countries were exposed, as well as by some vicious institutions, like elective royalty for example.

This admirable constitution, under which Europe was rapidly advancing in the career of civilization, was destroyed by the reformation in the countries where it triumphed, and undermined in those which still remained Catholic. By annexing spiritual to temporal authority, Protestantism, as we observed on a former occasion, subverted the strongest bulwark of political freedom, while it deranged the whole economy of a mixed or temperate monarchy. Subjected to the crown in matters spiritual, despoiled either totally, or in a great part, of its ancient riches, the clerical body lost its rank in the social hierarchy, or even where it retained its old political rights (as in our own country and Sweden), it was unable to resist the encroachments of royalty, or act as the mediator between all classes.

The nobility, enriched with the spoils of the church, having been rendered selfish, avaricious, and licentious, became the supple instrument of regal tyranny.

The commons, in a great measure bereft of the guidance of their natural leaders, and swayed alternately by those despotic and anarchical doctrines that issued from the bosom of the reformation, now crouched at the feet of their monarchs, now burst into wild revolt.

Royalty, sated with the plunder of the church, invested with two-fold authority, spiritual and temporal, freed from those restraints which the Catholic clergy and the old independent aristocracy had imposed on the arbitrary exercise of regal

power, was now transformed into a perfect despotism. This despotism preceded and prepared the way for those bloody anarchic struggles, that marked the age subsequent to the reformation.

This mighty event could not fail to exert an important influence even over those countries where the ancient faith still remained predominant. The temporal power of the popes, which, by often terminating or preventing unjust wars, and, in extreme cases, by repressing the despotism of kings and the revolt of subjects, had conferred such immense advantages on mankind, now disappeared. For, firstly, in the divided state of Christendom, that universal umpirage, which monarchs and nations had once acknowledged, could no longer find a fitting scope for its exercise; and in the second place, in order not to afford a pretext for the declamations of heresy, the sovereign pontiffs judged it prudent to confine themselves within the strict sphere of their ecclesiastical jurisdiction.

Moreover, while the tutelary authority of the holy see, from which oppressed nations had so often sought and found redress, was thus relegated from the region of politics; the example of tyranny set by Protestant rulers, the anarchical doctrines spread by the reformation, and the violence and bloodshed that everywhere marked its footsteps, rendered Catholic sovereigns more jealous of their prerogatives, more distrustful of popular institutions, and more prone to despotism. In Spain, the dread of the introduction of Protestantism led to a more jealous and illiberal policy on the part of the court, and to the infringement on popular rights.—*Dublin Review.*

Levelling Up and Levelling Down. —"The reading of the names (says a daily journal commemorating the proceedings of a late public meeting upon French affairs) gave rise to a scene which brought vividly to our minds the old revolutionary days of France. The secretary, according to custom, commenced with the word '*Messieurs;*' instantly there were shouts of *Citoyens! Citoyens!* from all parts of the hall, and one thorough radical cried out—'*Citoyens! il n'y a pas des Messieurs ici!*' This word was therefore enforced on all the speakers who followed."

This sentence seems fairly to embody the European notion of democracy in whimsical contrast to the American idea of the same thing. For the spirit of the last, aiming to level *up* instead of levelling *down*, addresses every assemblage of freemen as "gentlemen." The European democrat would assert his equality by addressing a *gentilhomme* as a coal-heaver; the American democrat proves his by addressing a wood-sawyer as if, being one of the sovereign people, he is necessarily a gentleman. The European notion is based on self-assertion; the American sentiment is based on the principle of what is due to our neighbor.

These two ideas may suggest two distinct civilizations, when De Tocqueville's grand era of a universal democracy comes about.

The Duke of Saxe-Weimar, and other European travellers, republican as well as monarchical, tell many amusing anecdotes of American life, illustrative of the American sentiment, which is more or less unintelligible to all of them; and which it seems almost impossible to get into the comprehension of a European. The foreign monarchist thinks it ridiculous to address a stage driver as a gentleman; the foreign republican thinks the term relishes of aristocracy. They both forget that said stage driver is virtually "a sovereign." For sovereignty must reside *somewhere* in every nation, and no one can deny that an American stage driver holding part of it here is, at least, entitled to a portion of the respect accorded to the representatives of sovereignty who wear a crown in Europe.

"Who are the kings of America?" asked a Russian magistrate lately of a New York traveller.

"I am one of them!" said the New Yorker, with equal pith and humor.

Still, notwithstanding the last school of French republicans can, in the most earnest moments of their new existence, busy themselves with such childish matters as changing the monarchical names of streets, and doing away by edict with the term *regi*-ment, the old hope is fresh again in all of us, that so gallant and generous a people will not continue to waste their strength by fencing with shadows.—*Literary World.*

IMMIGRANTS.—From the report of the Secretary of State to the House of Representatives, enclosing a statement of the number and designation of the passengers arriving in the United States on shipboard, during the year ending September 30, 1847, is taken the following recapitulation, viz.

	Males.	Females.	Sex not st.	Total
Maine	3,436	2,870		5,806
N. Hamp're	4	3		7
Massach'tts	11,958	8,373	517	20,000
R. Island	133	74		207
Connecticut	48	31		74
New York	85,059	60,771		145,830
Pennsylvania	7,911	6,852	14	14,777
Maryland	6,968	5,050		12,018
Virginia	422	274	178	874
S. Carolina	119	46		11
Georgia	4	7		11
Florida	102	86		188
Louisiana	20,784	14,019		34,830
Texas	2,223	1,370	280	3,873
Total	139,166	99,325	930	239,480

So it appears (remarks the New York Journal of Commerce) that the whole number of passengers who arrived in the United States from foreign countries during the year 1847 was 239,480. In this number is included a very small per centage of Americans, or foreigners visiting the country for other purposes than settlement. This deduction, however, was more than counterbalanced by the number of immigrants who arrived from the British provinces by land. If we say that the aggregate accession to our population last year from foreign immigration alone, was A QUARTER OF A MILLION, we shall not be far from the truth.

INTELLIGENCE.

DOMESTIC.

ARCHDIOCESS OF BALTIMORE.—*The Young Catholic's Friend Society.*—We give below the semi-annual report of this very philanthropic and truly Catholic association, the details of which will show that it has continued to increase and prosper from the commencement. This information will be gratifying to every one, but more especially to the members of the society, who will witness the happy results of their charitable efforts, and be stimulated by this circumstance to renewed exertions in behalf of destitute children. One of the best means of keeping alive in any society the energy and spirit which its objects require, is to publish regular reports of its condition. We often hear complaints about the falling off of charitable and religious associations; the want of spirit among the members; the decline of the treasury, &c.; but we have no doubt that this evil might be in a great measure averted by regular reports of the proceedings and results of these different societies. We live in too cold and selfish an age to keep up the active exercise of benevolence without continual agitation. People are too much engrossed with their own particular interests, to bestow their attention and labor spontaneously upon schemes which appeal to their purse; matters of this kind must be obtruded upon them; their importance must be constantly placed before them by meetings, reports, and other methods which will have the effect of preserving the vitality of the institution. It is the running stream whose waters are pure and salutary.

Eleventh semi-annual Report of the President to the members of the Young Catholic's Friend Society.

Gentlemen,—The period for which the present officers were elected, expires to-night, and hence it becomes my duty to report to you how far and in what manner the trust confided to us has been discharged. But before entering upon the detail of our labors, let me invite you—particularly those who have been active participators from the commencement—to go back with me to our first meetings and thence trace the progress of the society up to the present. Compare the meetings of five and a half years ago, when some fifteen or twenty young men, not all known to each other, were assembled—the limited amount of funds at our disposal, and the trifling assistance bestowed upon the objects whose distresses we sought to relieve—to the large and cheerful meetings which now come together monthly, where so many young men are bound together by an intimacy and friendship of the warmest nature—the great increase of revenue and the charities distributed, and see if indeed I may not be permitted to stop and congratulate you upon the progress we have made in our labor of charity.

The past six months have been a season of prosperity. A large increase of new names has been added to our list, and a renewed interest was manifested by the old members, all which contributed much to inspire the officers with the importance of their respective duties, and while they were thus incited to be energetic, the corresponding zeal of the members generally rendered their duties only sources of pleasure. From the report of the treasurer, which has been read this evening, you have heard that his receipts, added to the large balance left by our predecessors, amounted to $402 67. This sum enabled the trustees to give assistance to an increased number of boys. Of this amount $56 75 was received from the lecture committee, as the proceeds of the annual lecture delivered on the 29th of Feb. last, by the Rev. Mr. Hitzelberger of Norfolk. The able services of this gentleman have been so often and so cheerfully rendered to our cause, that we can find pleasure in placing him side by side in our grateful affections with our early benefactor and friend, the Rev. E. J. Sourin of Philadelphia.

The recording secretary reports that of thirty-eight applicants, thirty-six were admitted, being an increase of ten over those admitted during the previous term—besides the pleasure which the society had in conferring the privilege of honorary membership upon the Rev. Mr. Shaw of Boston, during his recent visit to this city. Of the committees appointed, four only have not closed their labors. They are on—"The proposed Hall;" "The Sunday Schools;" "The Annual Lecture;" and the one "To consult with Mr. Gegan," upon the expediency of giving an oratorio. The first named I can state are not inactive, and from the statements made by their chairman we may confidently expect that their duties will soon terminate successfully by an agreeable arrangement with the respected rector of the Cathedral and the Christian Brothers, by which the society will be placed in the permanent possession of a Hall suitable for all our present and contemplated purposes. The second, I regret to say, have felt but little encouragement to pursue their undertaking; yet they do not surrender the hope of finally accomplishing an object so much to be desired as our direct union with the Sunday Schools, for until that be accomplished the usefulness of the society cannot be fully developed. The report of the third will be handed in to-night, by which it will be seen, that when the society determines to work, its labors will be successful. The government has entertained an ardent hope that the committee upon the oratorio would succeed. Many of us are aware of the trouble and anxiety attending oratorios, yet we believed that when the ladies were made acquainted with the purposes to which the proceeds would be applied, they would cheerfully second the expressed willingness of Mr. Gegan, to comply with the desire of the society.

The secretary calls our attention to the melancholy fact, that during this term we lost four members by death—their names were John Goinard, Joseph Bevan, John McCaffrey, John McMullen. The first and second were not much known to the members, but such as had the pleasure of their acquaintance held them in the highest regard. The third named was one of our early and active members, and until prevented by sickness, was engaged as a teacher in St. Vincent's Sunday School. His life was a good one, and consequently he died a happy death. The last mentioned was better known as "Brother Francis," while he was in charge of the establishment of the

Christian Brothers. Illness compelled him to leave this pious order, and seek the restoration of his health at the south. Soon after his return he became a member of our society, but he was not long permitted to stay amongst us. It pleased Almighty God to call him to himself at a time when all thought his health restored. The custom of the society, of having masses said for its deceased members, has been attended to.

The book-keeper reports that he has received $126 70 for assessments and initiation fees, and regrets that the arrears which were at our commencement only $197 25, have increased to $240 50, notwithstanding that through the exertions of our duly appointed agent, $55 37 of the former sum was collected. He, however, entertains the belief that, through the exertions of this gentleman, a large portion, if not all, of the arrears will be collected.

I now come to the most interesting report, for it tells of the disposition of the funds—the report of the trustees. Their duties and that of the steward have been judiciously discharged. They purchased 291½ yds. of satinet, 204½ yds. of muslin, 115 pairs of shoes, 60 caps, 72 pairs of stockings and 66 woollen comforts. They have extended aid to 126 boys, and have distributed 91 pairs pantaloons, 83 jackets, 113 pairs of shoes, muslin for 118 shirts, 60 caps, 72 pairs of stockings, and 58 woollen comforts. The boys were attached to the several Sunday Schools as follows:

To St. Vincent's, ...	51
" Calvert Hall, ...	48
" St. Peter's, ...	22
" St. Patrick's, ...	5

The expenditures have amounted to $347 51, which leaves a balance in the hands of the treasurer of $55 16. Thus, gentlemen, it will be seen that the funds were not allowed to remain inactive; but were promptly applied to the relief of those for whom they were collected.

I have great pleasure in reminding you that our society is now an incorporated body, endowed with the legal privileges peculiar to chartered associations. But, gentlemen, although the Young Catholic's Friend Society is one of the prominent associations of the city, it is by no means as large as it should be. Out of the large population of the Catholic young men of Baltimore we should number, at least, five hundred *active* members. Yet I regret to say that there are many, too many indeed, whose position in society it might be supposed would give them an influence, and from whom we might expect more, who have not yet sought admission. The object of the society is one of disinterested charity, and such as ought to incite every Catholic young man to give it encouragement. Were all, who *should* be seen at the meetings, interested in its progress, our charitable and Sunday Schools would have something to depend upon for support. To show that there is every inducement to perfect our work, I will submit to you the number attending each of the Sunday Schools, which, you will perceive, compared with our population is but small.

St. Vincent's numbers 300 boys: out of this number there are not more than 50 who cannot read—this is worthy of remark, from the circumstance that there are 70 between the ages of four and seven years, and 130 between the ages of seven and eleven, leaving only 100 over eleven years. The school is managed by an association of eighteen teachers, and has a library of between 4 and 500 volumes. It has a class of 50, preparing for first communion. The large catechism is used by 200. The girls are not included in this account, but the same degree of proficiency in organization and advancement will apply to them. A society of young ladies has the management of this branch.

St. Peter's numbers 200 boys, and is similarly organized. In both cases the teachers are mostly from our society.

St. Patrick's contains 150 boys, and is in charge of the Brothers of St. Patrick.

Calvert Hall, which is exclusively boys, numbers 225, and is progressing rapidly under the direction of the Brothers of the Christian Schools.

To the early encouragement and approbation of our beloved archbishop and clergy are we indebted for our present popular position. Let us continue to merit them. In all our labors I trust we shall be led on by a spirit of charity—a true desire to render ourselves useful to the children of want, and thus we shall obey the sacred words of our blessed Redeemer, "*Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.*"

OWEN O'BRIEN, *Pres't.*

At the semi-annual meeting of the Young Catholics' Friend Society held on the 7th May, the following gentlemen were re-elected officers to serve the ensuing term:

President, Owen O'Brien; *vice president*, Walter M. Clarke; *rec. secretary*, J. R. A. Williams; *treasurer*, Thos. R. Jenkins; *bookkeeper*, F. X. Kelly; *cor. secretary*, George H. Miles; *trustees*, Joseph Victory, John O'Brien, John W. Barnacloe, John Brooks, Francis X. Lipp; *steward*, D. Blundel. And at the same time Michael Boland, Lewis S. Myers, A. Poncia, J. McDermott, and Thomas Cafferty, were unanimously elected members of the society.

Reception.—On the 6th May, the Most Rev. Archbishop gave the white veil to Miss Emma Lawrence (Sister Mary Juliana,) in the Visitation Convent, Frederick city.

Ordination.—Confirmation.—On May 7th, at Mt. St. Mary's, the Most Rev. Archbishop conferred the subdeaconship on Mr. Jno. Byrn. On the same occasion, he confirmed 53 persons. The day after he confirmed thirteen at St. Joseph's Academy. On the 14th of May, he administered the same sacrament to one hundred and seventy-one persons, at St. Alphonsus' (German) church, Baltimore.—Forty of them were converts.

Fair.—The fair recently held in Baltimore for the benefit of the *Orphan's Home*, realized a nett profit of over $3,000.

Diocess of New York.—*Ordinations.*—On Wednesday the 3d May, being the feast of the finding of the Holy Cross, the Rt. Rev. Bishop conferred the holy order of the priesthood upon Messrs. Francis McKeone, John Boyle and Thomas Farrel, in the Cathedral; the candidates having received the minor orders, subdeaconship and deaconship, on the Monday and Tuesday previous.—*N. Y. Freeman's Journal.*

Dedication.—May 7th, a new and beautiful church in the pointed style, was dedicated at Williamsburg by the Rt. Rev. Bishop Hughes, who also preached on the occasion. The pastor is the Rev. Mr. Malone.

Laying the Corner Stone.—The corner-stone of a new church for the Germans, in Second st. N. York city, was laid on the afternoon of Sunday, May 6, by the Rt. Rev. Bishop Hughes, who preached on the occasion.—*Ibid.*

We see it stated in the *Boys and Girls Cath. Magazine*, that the legislature of the state of New York has appropriated $3,000 for two years, to St. John's college, Fordham, Westchester county, N. Y. This is as it should be.

Diocess of Philadelphia.—*Confirmation.*—Sunday, April 30, the Rt. Rev. Bishop Smith of Scotland, acting at the request of the bishop of Philadelphia, gave confirmation in St. Mary's church to seventy persons. May 7th, the same right reverend prelate confirmed one hundred and twenty-seven persons, in St. Joseph's church.—*Cath. Herald.*

New Church.—We are happy to announce that measures are being taken for the immediate erection of a church in the growing district of Spring Garden. A fine lot (120 feet wide) has been secured for the purpose, situated on Spring Garden street, between 11th and 12th.—*Ibid.*

We learn from the *Catholic Herald*, that Mr. Fithian, the publisher and proprietor, has transferred his interest in the paper to Prof. Major. We wish the new proprietor all success.

Diocess of New Orleans.—*Ordination.* On the 9th of April Bishop Blanc conferred the holy order of subdeaconship on M. Chambost, and that of priesthood on M. Sanson.—*Prop. Cath.*

Confirmation.—April 30th, Bishop Blanc confirmed seventy persons in the church of St. Michael. Forty of them made their first communion.—*Ibid.*

Diocess of Nashville.—*A New Charity Hospital.*—We are much pleased to learn that a new Catholic Hospital is likely to be opened in Nashville, under the auspices of its excellent bishop, the Right Rev. Dr. Miles. He has authorized the Rev. J. Schacht to convert the old Catholic church of the city into an hospital under the care of the Sisters of Charity from Nazareth, Kentucky. We sincerely trust the charitable project may prove successful, and that no narrow prejudices will throw obstacles in its way. The Nashville Republican Banner of the 14th ult., publishes the proposition of the Rev. J. Schacht, with a commendatory editorial notice.—*C. Advocate.*

Diocess of Buffalo.—*Laying the Corner-Stone.*—The corner-stone of the new Roman Catholic church, on Batavia street, was laid on Monday afternoon last with the customary formalities and services of that church. An address, in German, was delivered by one of the officiating clergy of St. Mary's church, after which Bishop Timon addressed some remarks to the audience in English.—*Freem. Journ.*

Diocess of Boston.—*Another Church.*—The large granite meeting house of the Purchase street Unitarian Society, has been bought

by the right reverend bishop, for thirty thousand dollars. It is to be converted into a Catholic church, and will be opened for divine service on next Sunday, (14th May,) under the invocation of St. Vincent de Paul.—*Boston Catholic Observer.*

Diocess of Charleston.—*Dr. England's Works.*—We are pleased to learn from the *U. S. C. Miscellany*, that Dr. England's works are about to be issued. We request particular attention to the following notice:

"Clergymen and all others, who have been kind enough to receive subscriptions to the Works of Dr. England, will please to forward to me their lists, writing distinctly the names and residences of the subscribers. The amount of money they may have received, they are requested to forward by drafts on some of the banks of Baltimore, Philadelphia, New York, Boston, or New Orleans.

T. J. Sullivan,
Secretary of the Bishop.
Charleston, April 29."

The Catholic papers will please copy.

For the information of the public, we will state that the Works of Dr. England will comprise five volumes 8vo., at eight dollars, if paid in advance, or ten dollars if paid on the delivery of each volume.

Diocess of Milwaukie.—*From the Corresp. of Catholic Advocate.*

Mr. Editor.—The southwest corner of Wisconsin is now as well supplied with Catholic churches and schools as any other part of the Union. The traveller from the town of Shullsburg to the beautiful Sinsinawa Mound, the distance of nineteen miles only, meets with five churches, that is, St. Matthew's of this place, St. Augustin's of New Diggins, St. Patrick's of Benton, St. Francis of Hazle-Green, and St. Dominic's of the Mound. These buildings are commodious, and finished in good taste, and at such a distance from one another as to leave no Catholic family further than three miles from one of said churches where divine service is kept on every Sunday and Festival. The first church erected in this part of the lead mines, was erected at Shullsburg in the spring of 1841, by the V. Rev. S. Mazzuchelli. The ardent desire of the founder of this congregation was that of establishing permanent Catholic schools in every parish: the want of proper persons to direct them, and his many other occupations compelled him to protract this most praiseworthy undertaking, until the month of April, 1847, when the Lord, hearing his prayer, sent him a subject fully competent to begin a part of the task. This individual was Sister Seraphina, well known in Cincinnati and in St. Louis: she offered her services as a teacher in a school, which was without delay opened in the town of New Diggins, because the clergymen considered the many children of that place in the greatest want of spiritual relief. The number of scholars having increased to 60, an asssistant being wanted, Sister Emeline, from St. Louis, came up to share the labors. According to the information we have, they were both received as members of the very ancient order of the Sisters of St. Dominic.

In September last, a house and lot for their use was purchased and paid for in that place.

While these things were going on, we, in Shullsburg, lived in the hope that our old pastor would not forget our children, and surely we are not disappointed. On the first Monday of last March, a school was opened in our town, at the head of which we had the satisfaction to see Sister Seraphina, in whose ability, prudence, and edifying piety we can trust the spiritual welfare of our little ones, who heretofore have been tossed about from school to school, from teacher to teacher, of various doctrines. The Very Rev. clergyman has given to the sisters a whole block, containing six town lots, east of the church ground, where he hopes to erect a school house, and a dwelling for them. The number of scholars has already thronged the house rented for the purpose, so as to make it unfit for want of room: measures have been taken by the resident pastor to set off a part of the church for the use of the school.

Yesterday, the 2d of April, the congregation of Shullsburg, after an interesting discourse on the origin, propagation, object, nature of vows, and fruits of sanctity of the sisterhood first established by the apostle of the 13th century, St. Dominic, witnessed the ceremony of receiving, as novices, two pious and respectable American young ladies, one took the name of Sister Mary Magdalene, and the other that of Sister Josephine.—They were waited on by Sister Seraphina, the prioress, and S. Emeline, and S. Lava, of New Diggins.

Diocess of Cincinnati.—On Thursday, the 13th of April, the translation of the re-

mains of two venerable Dominican Fathers, Rev. Raphael Munos, who expired in 1830, and Rev. Daniel Joseph O'Leary, who expired in 1834, took place in St. Joseph's church, Perry county, Ohio. The former was a native of Spain; the latter of Ireland. They were both remarkable for the untiring zeal which they displayed in behalf of those committed to their charge, to whose service all their time and all their energy were directed, and for whom they were ever ready to sally forth, as well under the blazing sun of summer, as in the storm of the winter's night. At the appointed hour, a solemn high mass was celebrated by the Very Reverend Prior—Sadock Vilarrasa. The Very Rev. N. D. Young, the former associate of those venerable and apostolic priests, then ascended the pulpit, and selecting for his text these words of St. Paul—2 Tim. iv, 7, 8—"I have fought the good fight, I have finished my course, I have kept the faith. As to the rest there is laid up for me a crown of justice which the Lord, the just judge will render to me in that day," he beautifully applied them to the subjects of his discourse.—*Corresp. Cath. Telegraph.*

Diocess of Cleveland.—*Louisville*, 11th April, 1848.—Our good bishop reached Wooster on the 28th March, where he was joined by Rev. Mr. Doherty of Canton, and has since been occupied in visiting the various congregations in Wayne and Stark counties.

Day after day has he preached to the vast crowds assembled at the various churches, and I could not help witnessing on his visitation the beneficent social influence of the Catholic religion when its professors live its life and are animated with its spirit.

On the 28th, 29th, and 30th ult., the bishop celebrated the holy sacrifice and preached in the new and beautiful little church at Wooster where terminated, in 1832, the apostolic life of Ohio's first bishop.

This little church, the corner stone of which was laid last October, may be proposed as a model to the neighboring congregations who are preparing to supplant their primitive edifices by temples more worthy their holy faith and sublime ceremonial. It is in the pointed gothic style, seventy by forty feet, and when surmounted by an appropriate tower, will be no inconsiderable ornament to the beautiful little city of Wooster.

On Friday the 31st, the bishop officiated in the neat stone church just completed at Massillon. Here is a vast congregation, counting some six hundred souls; it is an appendage to Canton, and occasionally visited by Rev. Mr. Doherty and Rev. Mr. Luhr for the Germans.

The bishop preached in English and administered confirmation to some thirty-six persons, and in the afternoon he reached Canton.

Here is one of the largest Catholic congregations in Ohio, far outnumbering the aggregate of all the sects in town. The bishop preached on Saturday evening, and four times on Sunday, thrice in English, once in French.

Some thirty-eight were confirmed. On Monday he visited Lodi to view the site of a new church about being erected there during the ensuing summer. On Tuesday he met the congregation at Morgis, and approved their design of building a large and substantial brick church of sufficient capacity to accommodate their large and increasing numbers; they count about five hundred souls; thirty seven were confirmed.

Wednesday at Bethlehem thirteen were confirmed, and the bishop approved the expediency of a new church, which will be commenced forthwith; Mr. John Echrot generously presented the necessary quantity of brick.

Thursday was spent amongst the people at Fulton; the church here is erected on a beautiful eminence, and is the first object that attracts the eye on every approach to the town. In the afternoon the bishop viewed the site and approved the erection of a church at New Bristol, the corner stone of which will be laid forthwith.

Friday, the good people at Chippeway were gladdened by the presence of their first pastor. Six were confirmed, and steps were taken for the immediate erection of a suitable church to be located at Doylestown, and modelled after the church at Wooster. We have no doubt before many months a large and beautiful temple worthy the zeal and piety of the congregation will grace the little forest village of Doylestown.

Saturday the new church at Berlin was consecrated by the adorable sacrifice being offered therein; the bishop preached in English and French, and in the afternoon returned to Canton.

The bishop of Cleveland is blessed with a mild, unpretending and truly paternal manner —appears thoroughly versed in human nature, and like Paul, ready to make himself all to all

to effect the end of his high and holy mission. He has already conciliated the confidence of his people, and acquired a strong hold on their affection.—*Corresp. Cath. Adv.*

Diocess of Vincennes.—We learn that during his last illness, the late Rt. Rev. Dr. Bazin appointed one of his vicars general—the *Very Rev. Maurice de St. Palais*—administrator of the diocess during the vacancy of the see. All letters on the business of the diocess should, of course, be addressed to him.—*Cath. Adv.*

This paper gives us the following particulars of Bishop Bazin:

"The deceased had reached his fifty-second year. He was a native of the archdiocess of Lyons in France. For about seventeen years he had exercised the holy ministry with great zeal, devotedness, and success, in the diocess of Mobile. Wherever he was known, he was universally beloved. On his election to the episcopal see of Vincennes, the Catholics of Mobile held a meeting and expressed, in the most glowing terms, their feelings of love and veneration for him, and of lively regret at his departure."

Diocess of Dubuque.—*Ordinations.*—On the 17th of April the first tonsure and the four minor orders were administered in the Cathedral of Dubuque, by the Rt. Rev. Bishop Loras, to Mr. Francis McCormick; Subdeaconship to Mr. Benedict Maria Poyet, and deaconship to the Rev. George Reffé.

On the 9th May, subdeaconship was conferred on the Rev. Francis McCormick; and the deaconship on the Rev. Benedict Maria Poyet, and on the Rev. George Reffé. On the same day, the sacred order of priesthood was conferred on the Rev. John Baptist Villars.

On the 14th, the sacred order of priesthood was conferred on the Rev. Benedict Maria Poyet, and on the Rev. George Poyet.—*Boston Cath. Obser.*

Indian Missions.—We have been kindly favored with a letter, addressed to the Rt. Rev. Bishop of Dubuque by the Rev. Mr. Ravoux, from which we make the following extracts. Mr. Ravoux dates his letter from St. Pierre, March 14th, 1848:

"Monseigneur, I will lose the use of my tongue before I cease to inveigh against the sale of liquor to the Indians. It is a crime that calls to heaven for vengeance. Have the goodness to remember what I have already written to you on this subject. I should be pleased to know whether you have memorialized the government in relation to this important matter. If the laws, which prohibit the sale of liquor to the Indians, were only put in execution, there would at least be one obstacle less in the way of their civilization and their conversion to Christianity. It is due to the gentlemen of the *American Fur Company*, to state that they sell no ardent spirits to the Indians.

"I was called on lately by three Sioux of a neighboring village, who desired me to give them each a temperance card. They have promised to abstain, during a specified time, from all intoxicating drinks. They will deserve great credit if they do not violate the pledge; because they are much persecuted by those who are addicted to liquor. These men go so far as to throw whiskey in their face and on their clothes, in order to force them to drink and to break their promise. The sale of liquor is carried on in the territory of Wisconsin, a few miles from Fort Snelling."

The state of things here described by Rev. Mr. Ravoux, is calculated to excite mingled feelings of regret and indignation. It is truly pitiful that there should exist among the Indians a propensity, which operates so powerfully against their moral and social improvement, and that the arduous labors of the missionary should be almost paralyzed by this irresistible passion for drink among the objects of his zeal: but that Christians and civilized men should introduce among them for purposes of worldly gain, so powerful a means of vice and degradation; that they should thus study to promote their paltry interests at the expense of religion, morality and civilization, is an evil that deserves to be denounced in the strongest language, and to be discouraged and opposed by all good men. Congress has passed laws on the subject; and it was certainly wise and humane to adopt some measures by which the efforts of the missionary to enlighten the Indian and elevate his condition, would not be rendered nugatory. But what will the most salutary laws avail, if they are not enforced? What benefits will they confer upon the Indians, if our government still suffers its agents or other persons to violate the wholesome enactments, by which it is necessary to co-operate with the missionary in attempting the social improvement of the savage? We hope that this matter will be submitted to the attention of government, and that it will lead to a

correction of the abuses which exist. We learn from the letter of Rev. Mr. Ravoux, that at Pembina there are as many as fifty-five Catholic families, (half-breeds), who have settled there since the establishment of a store in the place by a member of the American Fur Company. They hope to live more happily under the United States government, than under that of Great Britain. If a resident priest be located at Pembina, it will contain in a few years more than two hundred families.

FOREIGN.

THE JESUITS.—The most prominent event, of a religious character, that has occurred since our last issue is the retirement of the Jesuits from Rome, which is studiously misrepresented by the Protestant press, while it is not always understood among Catholics themselves. Owing to the distorted accounts which appear in our secular papers, some have very erroneously imagined that the dispersion of the Jesuits at Rome, was the effect of the suppression of the order by the Pope. This is a serious mistake. The order is not suppressed; but its members have been obliged, as a prudential measure, to close their institutions at Rome and in other parts of Italy. Such is the ascendancy of mobocratic violence in these places, stirred up by the enemies of religion, that the presence of the Jesuits would be a continual occasion for the disturbance of the public peace, and hence the Holy Father, however reluctantly, was compelled to require the disbanding of the society at Rome, rather than expose it to be the object of a diabolical fury. This is of course a subject of profound regret among all good Catholics, because they know that, although the six thousand Jesuits scattered over the world are not essential to the existence of the church, although the church can exist and flourish without them and every other religious order, yet they have performed a most distinguished part and filled a very large space in the cause of education, in the diffusion of piety and religion, in the civilization and conversion of savage tribes, in the promotion of science and literature; and for this reason the true friends of religion and humanity must grieve in seeing the limits of their usefulness circumscribed by any cause whatever. It is easily understood why infidels and Protestants are continually crying out against the Jesuits; the fact can be accounted for by the transcendent abilities of the order in defending and propagating Catholicity. The zeal, learning, heroism of the Jesuits have always made them obnoxious to these enemies of the Catholic church. But how is it that the Jesuits are such objects of aversion even in some Catholic countries? Whence comes it that they have been expelled from Genoa, Vienna, the Tyrol, and even Rome itself? Are they mistrusted and denounced by the Catholic body at large, by those who are dutiful children of the church? By no means. The present outbreaks against the Society of Jesus are nothing more than the triumphs of an infidel radicalism, which exists more or less in every part of Europe, and which has seized upon the political perturbations of the times as an opportune moment for aiming a blow at religion and the influence of the church, through the mobocratic agency which under these circumstances is so easily placed in the ascendant. We may hope, therefore, with reason that, if the friends of civil and religious freedom in Italy and elsewhere succeed in their hallowed work, the time is not far distant when the Jesuits will enjoy that protection and security which others will receive from the triumph of just legislation. It must be admitted, however, that among a portion of the Catholic body there does exist in reference to the Society of Jesus a certain degree of prejudice or ignorance, the latter being more or less the cause of the former. Some hear a continual outcry against the Jesuits, and they know not how to account for it: others are led away by the clamors of their enemies, and suppose there must be necessarily something true in them, chiefly because the order was once suppressed by the Pope. This historical fact, when not understood, is indeed calculated to impose upon the mind. It has weight with some Catholics and all Protestants, who falsely imagine that Clement XIV suppressed the order because the charges against it were true, and infer that the Jesuits must be intriguing men, the enemies of human liberty, the teachers of anti-social doctrines, &c. It may not be useless, in this state of things, to examine critically the great fact of the suppression of their order in the eighteenth century. This we shall do in our next number, and we promise our readers a paper, which from the very nature of the subject and its connection with the passing events of the day, will possess considerable interest. As to those who think that the present opposition to the

Jesuits is ascribable to any real hostility on their part to the cause of civil liberty, they must either be very ignorant, or far advanced towards fitness for a lunatic asylum. Indeed, when we see men perfectly quiet about the influence of freemasons, odd-fellows, and a thousand other associations and clubs, of a political or social, and sometimes of a secret character, at home and abroad, and yet talking about the few Jesuits in the world undermining the institutions of freedom, we cannot but think that these alarmists are just such men as Jean Jacques Rousseau had in his mind, when he said: "It would be doing them too much honor to *imprison* them; it would be quite enough to *confine* them.

FRANCE.—There have been serious riots at Rouen and other places. The elections for the national convention resulted in favor of the moderate party, and on the 4th of May the delegates met at Paris.

Amongst the members present, besides the government, were the Bishop of Orleans, Lacordaire (in the dress of a Dominican friar), M. de Montelambert, Odillon Barrot, Dupin, Berryer, Beranger, Larochejaquelin and Billault. M. Dupont (de la Eure) was the first of the government who entered, followed closely by Lamartine and the others. M. Audry de Puyreveau, senior deputy, took the chair as president, after which M. Dupont ascended the tribune, and delivered the following speech:

Citizen Representatives.—The provisional government bows before the nation, and renders homage to the supreme power with which you are invested. Elected of the people, welcome to the great capital where your presence excites a sentiment of happiness and hope, which will not be disappointed; depositories of the national sovereignty, you are about to establish new institutions upon the large basis of democracy, and to confer on France the only constitution fitting for her—a republican constitution.

You know whether with us the dictatorship has been any more than a moral power, exercised amidst the difficult circumstances in which we were placed. Faithful to our origin and to our formed convictions, we hesitate not to proclaim the nascent republic of February. To-day we inaugurate the labors of the national assembly to that cry at which we will always rally—"Vive la Republic." (Applause.)

French Elections, Riots, &c.—You are perfectly right in many of your observations upon the result of the elections in France. It is, indeed, a pity that some of the men who are at the head of certain political sects have not been returned to the new parliament. The systematical opposition they have met with gives them an air of persecution and exclusion of which they are naturally disposed to make the most. Their deluded followers believe that the *bourgeoisie* are afraid of the *Socialists*, from a feeling of selfishness, and because they are decided to maintain their ground as long as possible. There may be some truth in this, but there is certainly no less delusion. The new-born schools have become a bugbear, because their general tendencies seem to imply the sacrifice of property and a total destruction of the family. Yet, this is not the case with all of them; many there are who wish to work their way through peaceful means, and it is but fair to give their doctrines a thorough trial before the country, in questions which must unavoidably be discussed by the new parliament. Many an error might have thus been exploded, and perhaps a few wholesome truths practically applied to the body politic.

If you look to the riots and truly melancholy circumstances which have attended the elections in many of the departments, and more particularly at Rouen, you will observe that the rising of the operatives was caused by the idea that they were not represented in the national assembly. However false this notion may be, it has been ably handled by the secret and anarchical abettors of the movement. We must also bear in mind that the character of the Rouen manufacturers, as well as of the men whom they usually employ, is very different from the same class in Paris and some other towns. The hard-heartedness and grinding disposition of the Norman employer has often been commented upon; the proprietors of the cotton mills are money-making people, who think very little of the moral wants of their workmen. The same neglect of the lower classes, the same cold-heartedness which has been so severely and so justly animadverted upon in England, exist in a degree hardly inferior in the neighborhood of Rouen. The elections, therefore, may be rather considered as a pretext for the late bloody outbreak than as their real cause. The laboring population has long borne feel-

ings of hatred towards their superiors, and so much so that any person not belonging to their own class is refused admission in the popular clubs, whilst the bourgeois do the same for the workmen. Such a fact alone, after the late revolution, is sufficient to characterise the real nature of the dreadful scenes which have just disgraced the capital of Normandy.

On the other hand, we must undoubtedly expect that the demons of civil war and anarchy will be prowling about for a time: the tone of the *Réforme* and other demagogical papers; the constant efforts of a Barbès, a Blanqui, a Sobrier, and *tutti quanti*, will endeavor to overthrow every attempt at order and peace, that will not bear the stamp of their own infuriated clique. This will give rise to transient commotions, but I cannot really see reasons for entertaining such alarms as those evinced by a letter you lately quoted from the *Morning Chronicle*. The character of the new parliament is such as to inspire more confidence. The landed interest has many representatives, among whom we may reckon men of unblemished character, sound principles, and Christian tendencies. Here we have for the Catholic party, Montalembert, De Vogné, De Falloux, De Montreuil, Larochejaquelin, Berryer, Béchard, Cormenin, Lasteyrie, Buchez, Bastide, Corbon, Larcy, without reckoning others of less note. The clergy is represented by Lacordaire, three bishops, the Abbe de Cazalès, a man of great merit, and about twelve or fifteen other members. And let us remember that hundreds of new deputies are mostly unknown, as far as religious principles are concerned. But one thing *is* known, viz: that the *ouvriers* deputies are by no means hostile to Catholicism, and that more opposition is to be expected on that head from the members belonging to the prejudiced old *gauche* than from the more recent parties which are beginning to form among the new French parliament.

It is also proper to observe that the Catholics will probably obtain great advantages from the unity that may henceforward direct their efforts. They will now be altogether; and who can tell what consequences may not suddenly accrue from the vivid eloquence of a Montalembert and a Lacordaire, supported by the presence of several distinguished members of the clergy, and meeting more than usual sympathies among a popular audience? To this we may certainly add the fact—and this no unimportant one—that the most enlightened among the Legitimists have sincerely rallied round the republican standard, as the only form of government now fit for the country.

The action of the Catholics in the parliament will also be greatly supported in the press by the journal which a few men of devotedness and true Catholic feeling have founded, under the guidance of the celebrated Dominican preacher. The *Ere Nouvelle* is already making a rapid progress towards real political importance. In the short space of one fortnight it has won 2,400 subscribers, without reckoning a large number of copies sold daily about the streets of Paris. To what may be attributed such a favorable circumstance? Partly to the reputation of the man who got up the paper; but partly, also, to the line which has been followed by the contributors. They adhere to a system of pacification congenial to Christian charity, without flinching for one single moment from the strong principles of Christian liberty. They wish to make their way through the world of political strife by a steadfast adherence to practical faith and charity; by showing that the laboring classes have more to expect from Catholicism than from any school whatsoever. They will have to encounter many difficulties, but they are already certain of rallying many a straggler round their standard. Time and constancy will do the rest. They feel perfectly confident that no question must remain by them unsearched, unsifted; and in order to compass the momentous matters of our times, they are resolved to devote their whole time and energies to such investigations and studies.

At the same time, the Catholics, as well as other parties in France, are conscious that the maintenance of order alone can insure the supremacy and prevalence of such doctrines as are truly social; and therefore we are every man of us firmly disposed to make any sacrifice to support the independence of the national assembly. The only influence exerted over its deliberations, must be a moral, a legitimate influence, obtained either within its walls, or through the usual course of the press. And this, I believe, will be brought about the more easily because the great majority of the nation feels the deep game it has to play, being a question of existence itself.

In the provinces, there are indeed great feelings of alarm, mingled with certain jealousies against Paris, that may require time to be worn out; but as for any serious thought of federalism, or separation, I do not think there is much reason to fear on that score. The assembly that is to meet after to-morrow, or in a few days, will have much to do in order to restore some life to the provisional institutions, and to give them that popular form which alone can make them of any use; it will also have to combine and regulate the different bases of taxation; but when once those two things are established much will have already been done for the provinces, and their actual dispositions must undergo an alteration for the better.

In my opinion, the far greater difficulty will be to do away with those warlike energies which are so apt to break out among the French. The military habits are so inveterate, or even so innate among them, that they can hardly refrain from thinking themselves the Quixotic avengers of all wrongs, and the supporters of all rights in this northern world. This, undoubtedly, proceeds from a noble feeling; the greater pity that it is often mixed up with ingredients of a less laudable nature.—*Cor. of Tablet.*

ITALY.—*Rome.*—*The Jesuits.*—The correspondent of the *Freeman's Journal* (writing on the 18th ult.) says:—Many of the Jesuits are now on their way to China, and other far distant climes, the bearers of the light of the Gospel to benighted millions. In their misfortunes they have met with the sympathy of all good men. In more than one instance the Protestants and the members of the Russian Greek church have generously come forward to proffer them aid and assistance. It is with pain that I am necessitated to mention a contrast to such instances of philanthropy. In the Circolo Romano (one of the Roman clubs) the English consular agent boasted publicly of his having exacted the highest charge from such of the Jesuits as had applied to him for passports for England. The gentleman in question conceived that such an announcement would meet with the fullest meed of approval in an atmosphere notoriously anti-Jesuitical. He was doomed to be sorely disappointed. One of his hearers, an Italian gentleman, did not hesitate to visit him with a rebuke which he will not easily forget. The Gregorian University (il Collegio Romano), lately under the Jesuits, is now managed by the professors of the Apollinario college. This arrangement will hardly satisfy the party whose hostility to the Jesuits was mainly directed to deprive them of the education of the youth. To them clerical education, under any form, will be equally objectionable. Indeed, the municipio, or corporation, has already made an application to the government that the Collegio Romano should be placed at the disposition of their council. Their object is to found a polytechnic Institution on the model of that of Paris. Should they succeed in this object, there will be most probably a close contest between Professors Orioli and Sterbini for the presidency. By a late ordinance of the minister of finance, the sum of 800,000 Roman crowns, about 180,000*l.* of our money, is to be immediately raised on the property of the religious houses. This will press ruinously on the already slender means of the two Irish convents of St. Clement, of the Dominicans, and St. Maria, in Pusterola, of the Augustinians.

The *Epocu* of Rome, of the 19th, announces the arrival in that capital of the delegates of the Neapolitan government to treat with the Italian diet and league. They are the princes of Colobrano and Lupavano, Colonel Gamboa, Casimir di Lieto, the duke of Proto Pallavicino, and secretaries Ruggero Bonghi and Alfonso Dragonetti.

The armaments are going forward with as much spirit as ever. 3,000 men were to leave Naples for Lombardy on the 22d, in addition to those already despatched.

On the 16th ult. arrived, in excellent health and spirits, two distinguished dignitaries of the Irish church, the archbishop of Tuam and the bishop of Ardagh.—*Tablet.*

"Within the last few days the Jesuits of Rome have dispersed. His holiness delayed issuing the order for their dispersion until the last moment, always fondly trusting that the storm of irreligion would blow over; but the sky was momentarily growing darker and more lowering, and he was at length forced to yield. As the hurricane was extraordinarily violent so may it be hoped that its duration will be short. To show how preposterous the ideas which are generally formed of the wealth of the society, when the moment came for the separation of the fathers of the professed house at the Gesù, conceive the amount that was divided amongst the community, including

the venerable old general. Just sixty Roman crowns a piece was apportioned to each individual, about £10 sterling; their funds could reach no further. You may rely upon this fact. Indeed at this moment I have been in company with one of the fathers who is about starting with a companion on the mission in the United States of America, and their all in this world amounts to only 120 crowns, say £20 sterling. Many of the most talented men of the society are now on their way to England, amongst others De Vico, the famous astronomer; Secchi, the antiquarian; Passagtia and Perroni, the famous theologians.

"About three weeks since a sacrilege was committed in the church of St. Peter, which filled all Rome with indignation, and to his holiness was the cause of unspeakable mortification. The head of St. Andrew, the apostle, was abstracted from the grand reliquary of the church, and all search and inquiry to procure its recovery proved futile. Four days back, quite unexpectedly, the relic was brought to his holiness intact; and, strange to say, the many valuable jewels and brilliants which were set in the silver case all remain untouched. The fifth was kept as a festival of thanksgiving for this favor of Providence. In the afternoon the head of St. Andrew was carried in great pomp from the church of St. Andrea Della Valle to St. Peter's, his holiness walking in procession."—*Ib.*

Death of the Abbe de Geramb.—Father Marie-Joseph de Geramb, Abbot of La Trappe, and procurator-General of his order, died lately at Rome, in the 76th year of his age. His obsequies took place on the 18th ult., in the church of Santa Croce-di-Gierusalemme.

The Italian Clergy.—The greatest enthusiasm has been shown by the Italian clergy in the cause of national independence. At Milan, the archbishop was seen on the barricades with the banner of Italy in one hand, and a crucifix in the other. At Mantua, the bishop summoned the governor to surrender the citadel, and saved his life by obliging him to put on the Italian cockade. At Turin, the Canons and Cures opened a subscription in aid of the families, members of which had taken arms to succor the Lombards. From one end of Italy to the other it is the same. The bishop of Savona has addressed an eloquent circular to his clergy asserting the duty of the priesthood to take part in this great movement. "To whom does it belong," he asks, "to raise civil and social virtues to the elevation of Christian morality, to stamp them with the form and the dignity of religion, if not to the priest?" He appoints charitable subscriptions in all parts of his diocess, and entreats the clergy to take the initiative in that holy work. This circular excited great enthusiasm in the people. They flocked in crowds to the episcopal palace, crying, "Viva Monsignor Riccardi!" "Viva the zealous preacher of fraternal charity and of patriotic love!" "Viva Pio Nono!" "Viva Julio II!"—*Univers.*

Proposed Italian Diet.—It is now a project seriously discussed to assemble at Rome an Italian diet, in which all the states of the peninsula may have their representatives to debate on the general affairs of Italy. A correspondent of the *Independence* says that the basis on which the federative organization of Italy is proposed to be constituted by the sovereigns who now co-operate with the king of Sardinia, when the present war shall be brought to a conclusion, is reported to be as follows:—1. Naples—2. Sicily—3. Pontifical States—4. The Kingdom of Etruria, comprehending the present Grand Duchy of Tuscany and some of the smaller Duchies, Pontremoli, Modena, Lunigiana, &c.—5. The Lombardo-Venitian States—6. Sardinia. The population of these states will be as follows: Naples, 6,500,000; Sicily, 2,050,000; Pontifical States, 3,000,000; Etruria, 3,380,000; Lombardo-Venetian, 4,800,000; Sardinia, 4,700,000. A line of fortresses is proposed; unity of weights, measures and money; and the abolition of customs for the interior of Italy. The diet would be held under the presidency of the pope. With a view to this the Circolo, a club of the most enlightened patriots in Rome, including such names as Rusconi, Ventura, Orioli, and Azeglio, sent an address to his holiness, on the 24th ult. They say in it: "All the Italian citizens turn themselves to the pontiff who began the resurrection of Italy, and ask him to give to his holy work its last completion. The Italian people feel their nationality. They are the sons of the same family, and seek to bind the compact of fraternity in uniting to bind themselves around their father and their liberator. For this end the undersigned beg of your holiness, without loss of time, to take measures for the representatives of all the states of Italy, convoked by you, assembling themselves at Rome, in a national parliament, an Italian Diet. Most

holy father! in this shipwreck of all the powers of the earth, in this sublime restoration of European nationalities, one only power remains steadfast, reposing upon the foundation of truth. That power is yours. Your holiness first pronounced the intimation of the new era of Italy and of Europe: to you also does it belong to give a new splendor to the papacy and to religion, by taking up the supreme dignity of moderator of the Italian people, and making Rome recover her moral and civil primacy, not in Italy only, but in Europe and in the whole world."—*Contemporaneo.*

SUMMARY.—Spain continues quiet, comparatively speaking.

A good deal of skirmishing has been going on between Denmark and Holstein; but no other great battles have been fought. The Danes were victorious.

Further serious encounters have taken place between the republican party, (the Schlesary Holsteiners,) assisted by the German confederates, headed by the Prussians, and the forces of the king of Denmark. The scene of action took place in the vicinity of Freeburg.

There has been frightful disorder and confusion at Posen, between the peasantry and the military.

A new Austrian constitution has been proclaimed, or was proclaimed, on the 25th ultimo, the emperor's birth day, on which occasion there was great rejoicing throughout Austria.

In Italy there have been no important engagements, but the Austrians gained advantage in several skirmishes.

Venice is closely blockaded—all communications with the surrounding shores have been cut off. Freviso has submitted.

A deputation from Poland is about starting for St. Petersburg to petition the emperor for the restoration of the constitution of 1815.

The Emperor Nicholas is said to be projecting a scheme for the union of all the Slavonic tribes into one gigantic federative monarchy; and thus to obtain unlimited sway over Europe. According to one account, he has refused assistance, overt or indirect, to Denmark; while another states that a treaty of offensive and defensive alliance is in process of negotiation, or has actually been concluded, between Russia, Denmark and Sweden.

Mehemet Ali was reported to be on the point of death.

ENGLAND.—The chartist agitation still continues, notwithstanding the failure of the great demonstration on the 10th of April.

About fifty members of the House of Commons, comprising Messrs. Hume, Cobden, Bright, Kershaw, Sir J. Walmsley, Colonel Thompson, and other leading reformers, having originated a movement in favor of four out of the six points of the charter, meetings have been held in several districts throughout England in favor of the project, at which committees were appointed consisting of electors and working men, to carry out the objects in view, the attainment, by legal and peaceable means, of the extension of the suffrage, and other important and much needed reforms.

The new government security bill, designated the government gagging act, which has received the royal assent, appears calculated rather to increase than allay the political excitement in Ireland; it is calculated to sustain the cause of the chartists in England and Scotland.

Reform meetings were taking place in all parts of England and Scotland. The chartists recommence their sittings in National Assembly on the 24th of May.

The Jewish disabilities bill was passed on the 4th of May.

Conversions.—The Rev. George C. Algar, M. A., Fellow of University college, Oxford, has conformed to the Roman Catholic church, having previously resigned his fellowship at University college.—*Church and State Gazette.*

In holy week, W. H. Archer, Esq., of Chiswick, was received into the church by the Rt. Rev. Dr. Wiseman, at St. Edmund's college, Herts.

The Very Rev. J. B. Palmer, prior of the Cistercian convent, St. Bernard's, kindly informs us of the reception into the church, on holy Saturday, of Mr. Newton, of London; and of Mr. John Carter, an aged farmer, of Wightwick.—*Tablet.*

IRELAND.—Mr. W. S. O'Brien had proceeded to the South, for the purpose of promoting the agitation of the Young Ireland party, and the hon. gentleman, with Mr. Mitchell and Mr. Meagher, visited Limerick with that object.

The population of that county had been greatly excited by inflammatory addresses circulated by the Old Ireland party, stigmatising Mr. Mitchell as the "calumniator of O'Connell," and as the "slanderer of the Catholic

religion;" and the effigy of Mitchell, with a rope round the neck, was borne through the streets of Limerick.

In this state of feeling of the Old Irelanders a *soiree* was given by the Sarsfield Club, Young Irelanders, to Messrs. O'Brien, Mitchell, and Meagher. A frightful riot was the consequence. The military and police were called out; the members of the club fired, and one man was killed. The house having been broken into by the O'Connellites, the windows and doors were demolished, and Mr. O'Brien only escaped after having received some violent contusions on the face.

Mitchell and Meagher contrived to elude the populace by getting away in disguise. In fact, if it had not been for the efforts of the military under General Napier, who interfered between the parties, the consequences would have been much more serious.

Position of the State Trials.—Mr. Mitchell's pleas, on which the argument is to be taken on Monday, set forth that the first indictments against him have not been quashed, and that the crown cannot legally indict him by criminal information for the same charges contained in those indictments, and his counsel hold that a *nolle prosequi* is not equivalent to *cassetur billa*. He therefore prays judgment in his favor on the information. The second plea sets forth the same matter in substance, and raises the question of privilege on the part of the crown to proceed by *ex-officio* information, which it is stated has often been disputed, but that there is no precedent for such a course, after the crown has obtained the finding of a grand jury upon a bill of indictment. The pleas are signed by two counsellors—Sir C. O'Loghlen and John O'Hagon. There is great doubt whether the Court of Queen's Bench will or will not rule against Mr. Mitchell; but, *in any case, his trial cannot take place until next term, nor can he be prevented from bringing a writ of error, pending the issue of which by the house of lords, he cannot be called up for judgment.* The crown will proceed with the trials of Mr. Smith O'Brien and Mr. Meagher in the after sittings, probably about next Monday week. The summonses for the special jurors will be issued forthwith.—*Tablet.*

Destitution.—Death.—The most awful destitution prevails in and about Clifden, and many deaths have taken place from want of food. One of the most frightful acts to which man may be driven by hunger and disappointment occurred in Connemara a few days since. It appears that of the applicants for food at a relieving officer's depot in that district, many hungry poor creatures had to depart without receiving any assistance, while some few did. A poor boy, who had received about a stone of meal, while on his way home, was joined by one of the men who had been disappointed in his hope of receiving some food for his starving family; soon after an altercation took place about the meal, and, melancholy to relate, in his state of misery and desperation, the disappointed man murdered the unfortunate boy in order to possess himself of the stone of meal! An inquest was held on the body by Andrew Hosty, Esq., coroner, and a verdict returned accordingly. Pestilence, the usual attendant on famine, is making dreadful havoc in this poor neglected district. In one village where there were over one hundred and forty inhabitants, only three now survive! Is the coercion bill the only remedy a vigilant or wise government can provide for such a state of want and misery. So echoes an English parliament.—*Tuam Herald.*

Deaths by starvation.—The Rev. Mr. Henry, P. P., Bunenaden, county Sligo, in a memorial to the lord-lieutenant, complained that the following persons met their deaths by hunger, owing to the neglect of the guardians of the Boyle union: Kilshalvey electoral division.—Mrs. Kilkenny and child—after several applications for relief in vain; Mary Connell, found dead by a rick of turf; Philip M'Gowan's wife and daughter; Bryan Flannagan, found dead by the road-side; widow Davy's daughter; Andrew Davey. — — Kilturra electoral division.—John May and son; Pat Marren, widow Corlely, John O'Hare, John Healy's two daughters. Other deaths from starvation took place previous to my first communication to your excellency not included in this list. The lord-lieutenant ordered an inquiry, and the allegations of the Rev. Mr. Henry were most fully proved. The poor law commissioners will therefore doubtless remove those personages.—*Cork Examiner.*

Evictions.—The *Limerick Reporter* gives the particulars of a case in Clare in which the act of Mr. Blake was imitated, and a number of poor creatures, who had gone to the out-door relief depots to obtain the usual rations, found their houses levelled on their return. The unhappy beings, it states, bewailed their fate

long into the night that saw them houseless.

Outrage.—The accounts of outrage upon property in the papers are very numerous, especially in the district where Tipperary and the King's and Queen's counties adjoin each other. Four persons have been arrested in Ballyshannon, charged with Ribbonism. The *Carlow Sentinel* speaks of the manufacture of pikes being openly pursued there.—Corresp. of *Daily News*.

Harvest Prospects.—From all sides the accounts as to the activity in sowing crops and the prospects of a good harvest are most cheering.—*Tablet.*

The Protestant Repeal Association.—The committee of this body have addressed a circular to the Protestants of Ireland, in which they invite their brethren to demand repeal with "a firm and decisive voice." After expounding the principles of the body, they set forth the objections urged by Protestants to the severance of the union, and answer them in their own fashion.—Corresp. of *Daily News*.

The Orangemen of Armagh.—At a meeting of the Grand Orange Lodge of the county Armagh, held at Armagh on Tuesday, the 25th inst., Sir Wm. Veiner, Bart., M.P., grand master, in the chair, the several resolutions were unanimously adopted, in which they say: "We are fast friends to British connection. Our principles—our interests—our affections bind us to it. So long as its great purpose is respected, we will, to the utmost of our power, maintain it; and we pledge ourselves, in the spirit of a declaration recently made by the first minister of the crown, that, 'while we have life, and breath, and strength,' we will appear at the command of our beloved sovereign, and peril our fortunes and our lives to preserve her kingdom undivided." (Signed by the chairman, and by the district master, on behalf of 228 Lodges.)—*Tablet.*

Catholic Clergy.—The *Cork Examiner* states that the following resolution was adopted by the Roman Catholic clergy of Milk-street deanery, diocess of Kerry, on Wednesday last: "Resolved—That in the present agitated state of public feeling in this district, we feel bound thus publicly to declare our deliberate conviction, that, notwithstanding our earnest desire to promote peace and obedience to the constituted authorities, our best exertions will not be effectual, unless the government do immediately restore to our country its own legislature, a measure which we look upon as practicable, and the only one calculated to remove the distress and embarrassment, and discontent, under which all classes in society are laboring. P. Fitzpatrick, P.P., V.F., Mill-street; Daniel Healey, C.C., ditto; Thomas Maginn, C.C., ditto; John Naughtin, P.P, Kilneen; Michael Naughtin, C.C., ditto; Edmund Fitzgerald, P.P., East Kilcummin; John Tuomy, P.P., Dromtariff; J. Scollard, C.C., ditto."

The *Freeman's Journal* contains an address from the Roman Catholic bishops and 150 of the clergy of Meath, to her Majesty, urging the necessity of a repeal of the union.

The Bishop and Clergy of the Diocess of Ferns.—Repeal.—The Most Rev. the Bishop, and the very reverend and reverend the clergy of the diocess of Ferns have signed a memorial to the queen, informing her Majesty of the really alarming state of Ireland, and praying her Majesty to exercise the royal prerogative, in order to restore peace and prosperity to this too long afflicted country, by giving orders to have convened in Dublin, with as much despatch as possible, a parliament of the lords and commons of Ireland.—*Wexford Independent.*

Address of Loyalty to the Queen.—At a parochial meeting, held in Dungiven chapel-yard, on the 23d ult., the Rev. P. M'Fiely, P. P., in the chair, an address of loyalty and attachment to Queen Victoria, imploring her most gracious majesty to restore the Irish Parliament, was proposed by Mr. Henry Morrison, and passed unanimously.—*Belfast Vind.*

Denmark.—The war in the North, now that it is fairly set in motion, is turning very decidedly against the Danes. The Prussians, after rather sluggishly moving northwards for some time, have stormed Schleswig and Flensburg, and, if a few more successes be gained, will drive the Danes out of the duchy. Denmark is not destitute of the means of reprisal, and a blockade of the Elbe and the Weser will soon bring great distress upon the commerce of Prussia. As to the prospects of a general war in the Northern kingdom, the intelligence seems as yet contradictory. Whilst the taking of Schleswig was uncertain, there were rumors of a league between Russia, Sweden, and Denmark; now, a more definite statement appears that the Czar will not help Denmark, unless the Prussians seize upon purely Danish provinces. Denmark seems, therefore, to be left to its own resources.—*Tablet.*

A History of England from the first invasion by the Romans to the commencement of the reign of William III. By John Lingard, D. D. A new edition, &c., vol. 1. New York: E. Dunigan & Brother. London: C. Dolman. 12mo.

The history of England by Dr. Lingard has passed through several editions since its first appearance seventeen years ago, and has obtained a deservedly wide circulation, superseding in a great measure the other histories of England. It is admitted by all unprejudiced men to be the most accurate and impartial narrative of events in that country, a character which it is impossible for the unbiased reader not to concede to the author. The style of Dr. Lingard is chaste and dignified, worthy of the grave subject which he treats, and pleasing by the elegance of his diction. The present edition has been considerably improved and enlarged by the author; several important parts have been nearly rewritten. It is also printed on fine paper and is embellished with a well executed portrait of the able historian. The work will be completed in thirteen volumes, one of which will appear every month.

History of England from the invasion of Julius Cæsar to the reign of Victoria. By Mrs. Markham, &c. New York: D. Appleton & Co. Philadelphia: Geo. S. Appleton. 12mo. Pp. 387.

The author of this work was the wife of a Protestant clergyman, and this circumstance alone would lead us to suspect, though would not itself establish its inaccuracy. An examination of its contents, however, will easily show that the history is pretty much a one-sided story, containing many misstatements, and strongly marked by sectarian views. The following extract will serve to exhibit the writer's ignorance or bad faith. After having alluded to the penances performed by Elfrida, who had murdered her step-son in order to place her own offspring on the throne, the writer says:

"In those superstitious times, when any one had committed a crime, instead of making amends for it in a proper way by sincere repentance, and by repairing to the utmost the harm he had done, the monks used to persuade him to do penance, &c. To do *penance*, was often to go barefoot, or to sleep on a hard board instead of a bed, or to do something else which should vex the body; but which would not make the heart or temper, from which the fault arose, at all the better. It was then common for priests to exhort rich sinners to leave their money at their deaths to build churches and monasteries. *Indulgences* were privileges that were to be bought, allowing people to do things which were forbidden; but which still they had a mind to do. For instance, it was against the rules of the church to eat butter during lent: but by paying a priest for liberty to eat butter, any person was permitted to eat it in lent."

The misrepresentation both of doctrine and fact in this passage, is quite sufficient to show that the lady authoress would have been much better employed in churning butter than in writing a history for her children.

Rose of Tannenbourg; a moral tale. Translated from the French. Philadelphia: W. J. Cunningham. Baltimore: John Murphy. 18mo. Pp. 214.

This is one of the most beautiful and entertaining stories that we have met with for years. The plot is well conceived, natural, and happily sustained throughout, which imparts a lively interest to the narrative, and gives a relish for the excellent instruction it conveys. Though it is intended chiefly for young persons, it will be read with pleasure and profit even by those of maturer years. Rose of Tannenbourg displays a beautiful example of filial piety and docility, and her parents are models for all who have been called to the responsible guardianship and training of youth.

Preparation for Death; or Considerations on the Eternal Maxims; useful for all as a book of meditations, &c. By St. Alphonsus M. Liguori. Boston: Thomas Sweeney. Baltimore: J. Murphy. 18mo. pp. 396.

This work consists of a series of meditations, which have for their object to establish the Christian in the solid practice of virtue, and it is sufficient to know that they are from the pen of St. Liguori to be convinced of their high character, and the great utility that may be derived from their use. They have been

so arranged by their distinguished author, that they will serve either for the purposes of private devotion, or to supply clergymen with matter for their instructions to the faithful.

Tales explanatory of the Sacraments. By the authoress of Geraldine, &c. Philadelphia: W. J. Cunningham. Baltimore: J. Murphy. 18mo. pp. 252.

On former occasions we bore testimony to the value of this work, when it appeared in separate parts. We again recommend it to our readers, as an entertaining and useful book. It is embellished with a handsome frontispiece representing the administration of baptism.

Euclid's Elements, or Second Lessons in Geometry. By D. McCurdy. New York: Collins, Brother & Co. 12mo. pp. 156.

The compiler of this book has rendered good service to mathematical science, by presenting the elements of Euclid, without the perplexing repetitions which encumber other editions of that great work.

The French Revolution of 1848. *Its causes, actors, events and influences.* By G. G. Foster and Thos. D. English, with illustrations. Phila.: G. B. Zieber & Co. 8vo. Pp. 222.

The precocity of a work, which professes to exhibit the causes, actors, events and influences of the revolution just accomplished in France, would naturally lead a reflecting person to suspect that it cannot be a very well digested narrative. It has been got up too hastily to possess that solidity and authority which will elevate it above the ephemeral productions of the day. With the exception however of a few extravagant opinions, the book contains a good deal of interesting matter relative to the subject of which it treats, though it has been thrown together too carelessly. This circumstance will account for the narrative being frequently superficial and obscure. The account of the recent revolutions in France and other European countries is made up chiefly from the reports which have appeared in various public journals, to which other information has been added throwing light upon the state of different parts of Europe, prior to the late political changes.

Popular Library of Instruction and Amusement, illustrated. By J. G. Chapman. N. York: E. Dunigan & Bro. Balt.: J. Murphy. 18mo.

We have received from Mr. Dunigan two numbers of his popular library, the first entitled the *Redbreast*, from the German of Schmid, and the second the *Forget me not*, from the same author. The reputation of Canon Von Schmid, as a writer of instructive and amusing stories for young persons, is unsurpassed, if indeed it is equalled, and the publication of his tales, in addition to the many others which we possess of a similar character, though less skilfully executed, will afford parents every opportunity of providing their children with reading of the most entertaining and useful description. The popular library is beautifully printed, and is embellished with numerous illustrations that render it very attractive.

Pamphlets. 1. *Developments of Protestantism; from the Dublin Review.* Cincinnati: Conahan and Brother.

2. *Lectures on Religious subjects, chiefly doctrinal.* By the Rt. Rev. N. Wiseman, D. D. bishop of Melipotamus and pro-vicar apostolic L. D. New York: E. Dunigan and Brother. London: C. Dolman.

3. *A Sermon preached on behalf of the aged poor society of London, at St. Patrick's chapel, Soho, Dec.* 12*th*, 1847. By the Rt. Rev. N. Wiseman. London: C. Dolman.

4. *A few remarks on the Social and Political condition of British Catholics.* By the Earl of Arundel and Surrey. London: C. Dolman.

5. *Diplomatic Relations with Rome, in a letter from the Earl of Shrewsbury to the Earl of Arundel and Surrey.* London: C. Dolman.

6. *Fourteenth Anniversary Address before the St. Peter's Benevolent Society of Cincinnati: Dec.* 30*th*, 1847. By Charles Anderson, Esq. Cincinnati: Conahan and Brother.

The first of these pamphlets, from the *Dublin Review*, is an admirable summary of Protestant history, than which nothing more is requisite for the candid inquirer after truth, to convince him that the reformation was an imposture, a miserable delusion, and the very antagonism of Christianity as it was established by its Divine Founder. This is a valuable document for distribution among Protestants. No. 2. is the first of a series of lectures delivered by Dr. Wiseman during the lent of the present year, for the instruction both of Catholics and others not members of the true church. It contains some reflections on the general character of Christian truth as obnoxious to the world. No. 3 is an appeal of the same distinguished prelate in behalf of the aged poor, whose peculiar claims to the charity of the faithful he exposes with great force. No. 4 is rather a superficial essay on three points of great importance, the doctrine of the Catholic church respecting obedience to the civil power, the duties of its pastors to the people, and the political obligations mutually of Catholics and those who differ from them in faith. No. 5 is a refutation of the objections made in the British legislature against admitting an ecclesiastic as an envoy from the court of Rome. This restrictive clause in the bill is clearly proved to be unjust. No. 6 is an able discourse on the subject of benevolence to the orphan. The author views it philosophically, religiously, and in reference to St. Peter's society historically. In the third part of the address, which is excellent in matter, we find the following inaccuracies of expression which it may be well to indicate. "It was my desire . . . . . to *have pursued* quite a different course."—"That purpose was to *have given* a succinct, yet regular account, &c."—"I *had* also intended to *have devoted*, &c." *Quandoque bonus dormitat Homerus.*

We have received *The Italian Sketch Book*, by Henry T. Tuckerman, and shall pay our respects to the author next month.

Drawn by J.D. Koecker

Engraved by J.W. Steel